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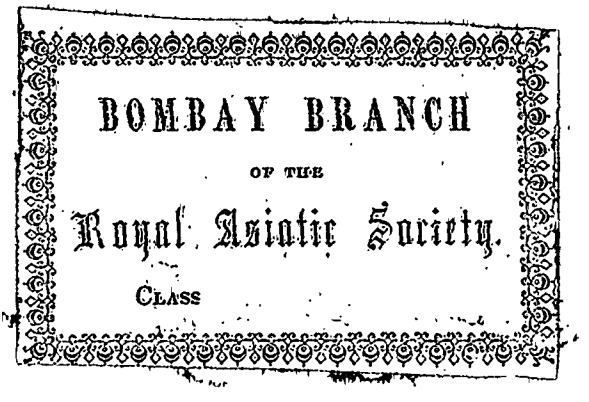

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1884.

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THE

DOCTRINE OF DIVINE LOVE;

OR,

OUTLINES OF THE MORAL THEOLOGY OF THE EVANGELICAL CHURCH.

BY

ERNEST SARTORIUS,

DOCTOR OF THEOLOGY, GENERAL SUPERINTENDENT, CONSISTORIAL DIRECTOR AND SENIOR COURT PREACHER AT KÖNIGSBERG.

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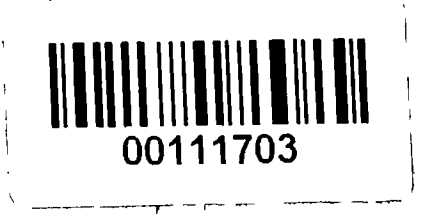
Translated by

SOPHIA TAYLOR,

TRANSLATOR OF UHLHORN'S HISTORY OF CHRISTIAN CHARITY, LUTHARDT'S APOLOGETIC WORKS, ETC.



EDINBURGH:
T. & T. CLARK, 38 GEORGE STREET.
1884.

PREFACE TO THE LAST EDITION.

HIS decease in 1859 did not permit the respected author of *The Doctrine of Divine Love* to prepare a new edition of, and work up into a whole, his most important work, though he entertained the wish, and had it in contemplation, when a new edition of the Second Division was issued in 1854. Hence it was needful, in order to satisfy the often expressed desire for a joint publication of the several divisions, to reprint them without alteration in a single volume.

TRANSLATOR'S NOTE.

It has been thought well to omit the Second Chapter of Second Section, in which each commandment of the Decalogue is separately and copiously discussed, both because the subject has already been briefly treated in Chapter iii. Section 11 of the first division of this work, and because it is one which has already received ample attention in many recent publications.

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FROM THE AUTHOR'S PREFACES TO THE FORMER SEPARATE DIVISIONS.

I.

To the First and Second Editions of the First Division.

ON PRIMARY LOVE AND ITS OPPOSITE.

THEOLOGY is a sacred science, it is practical knowledge, *i.e.* a combination of the apprehension of the intellect with the dispositions of the heart. This was an axiom of older, and especially of Protestant theologians, who were always mindful that the Reformation was based upon the scriptural doctrine of reform, in other words, upon the moral renovation of man by repentance and faith, that it was itself but a renewal of our Lord's earliest preaching: Repent ye, and believe the gospel (Mark i. 15; Luke xxiv. 47; comp. Luther's first thesis). The first Protestant manual, Melanchthon's *Loci*, 1524, beginning with the *locus de hominis viribus adeoque de libero arbitrio*, and proceeding to the great contrasts of sin and grace, law and gospel, repentance and faith, cannot, in the modern sense of the terms, be designated as a work either on dogmatics or morals; what it teaches concerning faith is full of practical moral energy, and what it teaches of practice is full of the vital energy of faith. Protestant theology was a practical science, and sought to assert itself as such, although prevailing polemical interests and the strict forms of academic

scholarship alienated it more and more from life,—a circumstance on the one hand a result, on the other a cause, of the separation of ethics and dogmatics. The reaction of Pietism was in its way beneficial; but, being combined with a certain amount of aversion to theological knowledge, it produced no revival within it, but rather attempted to bring in the practical as an addition only. Thus a *contrast* was formed between theory and practice, knowledge and experience, doctrine and love, which, in the days of Illuminism, led to a total rupture between ethics and dogmatics, life and faith; faith being regarded as only a subjective *opinion* and divinity as a mere collection of doctrinal opinions, by no means necessary, though in many respects useful, to a moral life, which by the due exertion of man's own power might be developed and perfected even without Divine assistance. Where the need of such higher assistance was still maintained by *Supernaturalists*, it was chiefly regarded as only that higher instruction which must be given to a man by God by means of Revelation, and according to which he must himself order both his life and will. *Rationalism*, on the other hand, maintained the sufficiency of reason and denied the necessity of higher instruction. And thus arose that endless preliminary contest about the principles of knowledge, which stirred at one and the same time all schools of philosophy, was discussed in those of theology only between a more or less consistent Pelagianism, and promoted neither Christian practice nor Christian knowledge. With respect to practice, it was, even when results were favourable, unfruitful, because it had no direct reference thereto, but was always revolving about the interests of doctrine and knowledge only. It was, however, as unfruitful with respect to knowledge, because by reason of its dealing only with the means of knowledge, it never attained to its matter, to knowledge itself (2 Tim. iii. 7). One result was, the quite immoderate expansion and prominence of prolegomena and introductions in all works and

lectures on systematic theology, in which, contrary to all rules of scientific symmetry, the very extensive and detached vestibule was almost as large as the edifice of the system itself. In these Prolegomena in the chapters on religion, reason and revelation, faith and knowledge, miracles and prophecies, and many other subjects really forming parts of Christian doctrine itself, were discussed in a provisional manner. By such preliminary and merely formal handling these matters lost not only their due position and importance, but were also subjected to the interpolation of arbitrary assumptions, which decided on the process of the system even before it was begun. With all the apparent profundity which these endless and generally wearying Prolegomena exhibited, their summary and partial nature was, nevertheless, very detrimental to true knowledge. For these mere prefaces and discourses of the author prevented the matter from speaking for itself, and having due justice done to it, and already prejudged the different matters before their turn for special treatment had arrived. A disproportionate importance was also thus given to formal questions, while really weighty matters were, on account of the provisional character of the discussion, only here and there spoken of in that general manner, which attains no definite results and often conceals so much inaccuracy, that the concise treatment of a single definite subject is often of more scientific value than volumes of Prolegomena, in which the constant reinvestigation of the sources is ever occupying the time which should be spent in drinking from the stream.

The very title of the present attempt assumes the existence of an evangelical Church, and that all its readers know that this Church bases its *Credo in Deum*, etc., upon Holy Scripture. Hence, instead of the usual definitions of religion, reason, revelation, etc., it starts with that scriptural definition of God, as brief as it is excellent, God is Love (1 John iv. 8), which is not merely the commencement, but also the vital principle from

which theology, *i.e.* the doctrine of God or of Divine love, is developed in that community of believers called the evangelical Church, and perceives by faith the nature, the works and the benefits of that Love (1 John iv. 16). Since, then, faith in the love wherewith God, as our Creator and Redeemer, first loved us, necessarily begets in us the love wherewith we on our part love Him and keep His commandments, this theology involves also the anthropological principle of evangelical morality, which is as indissolubly connected with theology as the love which we *practise* is with the love which we *believe*. Hence we find concentrated in love and its return, as combined in the words of St. John: We love Him because He first loved us (1 John iv. 19), the sum-total of systematic theology, of law and gospel, of dogma and practice, which though distinct are united in the principle of Divine love. To give their joint exposition the title of *Moral Theology* is justified not merely by the fact that in it morality is combined with theology, but above and beyond this, because theology, as the doctrine of the absolutely Good, or of absolute Love, is of an entirely moral or sacred character, and also because the moral and the anthropological, as the image of the Divine, are combined both theologically and in theanthropology. The indissoluble nature of this twofold knowledge is well expressed by Augustine in the significant saying: If I knew myself, O Lord! I should know Thee. As however no fault can be found with the treatment of a comprehensive science in different volumes, or of single divisions of the same in separate parts, so neither can blame attach to separate treatises of dogmatics and morals. When however an internal divorce is the result of such external separation, when those absolutely ethical doctrines of evangelical theology and anthropology, the doctrines of the Divine image, of sin, of repentance, of justification and sanctification, are misconceived or ignored, and morality is then, in self-righteous fashion, constructed from its own principles, science is much

deteriorated by such a disagreement of systematic theology with itself, the peculiar doctrinal and moral tenets of the Church are obscured, and the life is deprived of the vital power of evangelical faith. Hence Nitzsch did good service by the re-combination of the ethic and the dogmatic, which he introduced in his *System der Christlichen Lehre.*

The present work on moral theology (the second division of which will subsequently appear), by relinquishing the usual preliminary discussions, and by entering at once into the inner sanctuary of its subject, withdraws from the much-contended battlefields of the day, and retires not merely from ordinary controversy and its trivial phraseology, but, mindful moreover that its principle is Divine Love, would not only avoid strife, but also endeavour to promote a spirit of peace even in the midst of opposites. The main points of pending controversies will be discussed in their places, in the development of the doctrine itself, in a manner consistent with the ethical character of the whole. Christian love is the love not merely of friends, but of foes, and as such may neither ignore nor deny the hostile opposites which it grieves to encounter; it must never fail (1 Cor. xiii. 8), and, founded on Christ the Reconciler, must never give up the hope of reconciling the hostile. Truly, no self-invented proposals of concession, no speculative fusions of opposites will reconcile their discord, but only the love of *Christ*, the one Mediator, in whom dwelleth, besides the fulness of the Godhead, the fulness also of wisdom and love to reconcile all opposites, that hearts may be comforted, being knit together in love and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God (Col. i. 19, ii. 2). Perfect love is perfect knowledge and perfect practice (1 Cor. xiii. 9–12). Peace be to the brethren, and love with faith from God the Father and the Lord Jesus Christ (Eph. vi. 20).

KÖNIGSBERG, *March* 1840 and *June* 1842.

II.

PREFACE TO THE FIRST EDITION OF THE SECOND DIVISION.

OF REDEEMING LOVE.

The theological and anthropological doctrine of Divine love, its nature, object and contrast, having been discussed in the first division of this work, the anthropologic or Christologic doctrine of the reconciliation of this contrast now follows, to be itself followed in a third division by the pneumatological doctrine of sanctification and renewal.[1] The internal connection of these parts, the essentialness of each, and the necessity of the transition from one to the other, is from the simplicity of the leading fundamental ideas self-evident. *Love* as the primal source of all good, its contrast *selfishness* as the source of all evil, and *self-denial* as the conquest of this contrast and the renewal of the bond of love between God and man,—these are the necessary and chief elements in a treatise, which is to regard Divine Love in every aspect, whether as existing, suffering or acting. Hence it cannot be objected to, but must on the contrary be regarded by all as indispensable, that in the doctrine of Divine love, the article of redemption, which is the greatest and most sacred work of God's love, should form a chief portion, though many, who have been accustomed to relegate this doctrine exclusively to dogmatics, might hesitate at letting it occupy so large a space in a system of moral theology. For they have hitherto referred to morality, in its abstraction from dogma, only the human side of the good, from which they desire to separate the theological

[1] A busy life, with but little leisure, must plead my excuse for the long intervals at which these divisions have appeared. The same cause forbids me to contemplate the appearance of the third until after a considerable period. The present division may also be regarded as an independent monograph on the doctrine of the atonement.

and Christological side, considering the latter to appertain to the province of religious faith and knowledge, the former to that of moral life and action. This severance of the moral and the theological, which is of Pelagian origin and which places ethics in a position of self-sufficient independence, is the very thing which this *moral theology*, this doctrine of Divine love, both desires to oppose and must oppose. It desires to do so in the interest of the living science of Christianity, which consists not of the two divided and merely co-ordinate branches of dogma and morals, but in an indivisible life of God in man and man in God. None is good, but God only; there is no knowledge of the good, of true morality, without the knowledge of God, the absolute Good; He is love, *i.e.* the absolute Good, the perfect self-communicating fulness of life (*summum bonum est communicativum sui*); all that is good is so only through His goodness, through the communication of His love, through the *image* of Himself, and what is evil is so only by reason of its contrast to Him. "Nothing avails with Him but His own image." That alone, in other words absolute and infinite good, can be the principle, standard and aim of all relative good in the finite. All morality, which is not religion, is either only civil morality, and contented with that righteousness of works which even the natural man, though weak, can himself by his own will perform, or it offers only *abstracta pro concreto*, shadow for substance, now rising in its own mind to the vain heights of self-righteousness (*autonomy*), now sinking down again into eudæmonistic enjoyment. The holy is the interpenetration of the religious and the moral; the holy can be known only in the holiest of all, *i.e.* in God. Holy ethics must be theological as well as anthropological, dogmatic as well as moral. The moral is nothing else than the Divine in man, that Divine image in him, which is disfigured by sin and restored by Christ. Hence all the doctrines of our holy faith, all its articles, from the first man's creation in God's image to the

last, the last judgment, are also doctrines of holy life; for the just *lives* by his faith.

There are not two kinds of Christian doctrine, not two kinds of Christian truth, one dogmatic the other moral, but only one holy truth, revealed by the Spirit, who is equally the Spirit of *truth* and the *Holy* Spirit, and deposited in Scripture, which, according to its whole contents, both human and Divine, is profitable for doctrine, for reproof, for correction, for instruction in righteousness (2 Tim. iii. 16). As inspired by the Holy Ghost, all that it contains, whether treating of God, or man, or the God-man, whether law or gospel, has a moral purpose, a holy aim. It is true that the one holy Christian doctrine has many members, and is divided into articles and portions, and that single articles may, in pursuance of special objects, be separately discussed and treated of, just as a physiologist concerns himself now with this, now with that member or organ of the body. But as the members are all nevertheless members of only one body, so too must all parts of Christian doctrine form but one living whole, in which the Divine and the human, the evangelical and the legal, though indeed distinct, appear everywhere united, and whose unifying head is Christ the Lord, into whom we are all to grow up in the truth of love (Eph. iv. 15). A strict distinction has ever been maintained in the Church, and especially in the evangelical Church, between the law and the gospel, and this distinction was, before the separation of dogmatics and ethics, carried out with much greater clearness than afterwards; nay, the farther the attempt to separate practice and faith has in recent times been carried, the more has it been lost sight of. Expressly, however, as their difference was brought forward, and decided as was the distinction made between faith and love, justification and sanctification, they were not separated, but on the contrary their inward connection the more deeply perceived. Hence, even if, in order to gain more space for details, certain directly practical parts of Chris-

tian doctrine, such as the law, sin, sanctification and the new obedience, the Church, the home, the state, etc., may be separately treated, and even more than *two* parts of the Christian system of doctrine formed from them, they must still appear as only portions or articles of the entire system, and never as an independent, self-contained science. In the province of Christian theology there can be no such system of morality severed from dogma. The attempt has been made to bring this to pass, but in vain. The boundaries cannot be maintained, the one is always encroaching upon the other, articles of dogma constantly appertaining also to morals, and articles of morals to dogma. The doctrines of human nature, of sin, of free-will, of regeneration, justification, sanctification and renewal, are essentially moral and also essentially dogmatic; they are fundamental articles of Christian doctrine, which manifests, as in all its articles, so especially in these, an ethic character, without our being able to ascribe them specially either to ethics or dogmatics.[1] Here too, in this central doctrine of Christianity, the two are inseparably intertwined, and can no more be divided than Christ Himself, though there have not been wanting some who have attempted to separate the union between the manhood and the Godhead in Him.

The separation of ethics from dogmatics, which was at first but an external one, but which as time advanced became more and more an internal one, did much to impair both. Morality, alienated from its evangelical basis, degenerated into Pelagian legalism, self-sufficiency and self-righteousness, and thus sank back again to the very standpoint contended against

[1] The *Christliche Ethik* of Dr. Harless, which offers much that is unusually excellent, allots pt. 2 to dogmatics, "the historical development of the acts of the world-redeeming God; to ethics, the historical development of men redeemed by Him." The distinction is unmistakeable, but it cannot abolish the organic connection of the two sides, and cannot, without vital peril to both, be carried out to a *separation*. In the order of salvation especially they *must* pass over into each other, to which Harless' *Ethik* gives speaking testimony in its three divisions,—the blessing of salvation, the possession of salvation, the preservation of salvation.

by the Christian *conscience* of the Reformers, who found it disfigured not merely by the human traditions of a despotic hierarchy, but also by those of a non-Christian philosophy.[1] On the other hand, Doctrine, from which the fruits of faith were plucked off, was more and more developed into a tree, rich indeed in foliage, but devoid of fruit, and clothed in the subtle forms of a theoretic system, in which the controversial interest of being in the right before men far outweighed the practical interest of being righteous before God. There was consequently a return to that scholasticism against whose forms, modelled after the Aristotelian philosophy, the Reformers had so loudly protested. This scholasticism was either bent back into these forms or submitted to the formulæ of more modern philosophical systems; and the more it was emptied of the eternal fulness of Christ (Col. ii. 8) and conformed to the temporary doctrines of men, the more pretentiously did it come forward under the name of *Rationalism*. It debased the practical truths of faith to merely historical or philosophical opinions, and both exalted and diffused a so-called enlightened morality, conformed to the spirit of the age, deficient both in faith, works and love, but overflowing with prudential and utilitarian maxims, and with that self-righteousness which is in direct opposition to the gospel. That of which the Confession of Augsburg complains in its 20th article again took place, viz. "that the doctrine of faith, which must be the chief of all in the Church, lay long unknown, as all must confess, that

[1] The opposition to the then prevailing, and not merely scholastic philosophy, comes vividly out in Melanchthon's *Loci* of 1521, comp. also the *Apology*, p. 62: Ex his opinionibus jam ideo prolapsa res est, ut multi irrideant nos, qui docemus, aliam justitiam præter philosophicam quærendam esse. Audivimus quosdam pro concione ablegato Evangelio Aristotelis Ethica enarrare. Nec errabant isti si vera sunt quæ defendunt adversarii. Nam Aristoteles de moribus ideo scripsit erudite, nihil ut de his requirendum sit amplius.—Itaque si recipimus hic adversariorum doctrinam, quod mereamur operibus rationis remissionem peccatorum et justificationem, nihil jam intererit inter justitiam philosophicam aut certe pharisaicam et Christianam. The opposition of the Reformers to the Rationalism and semi-Rationalism of their days is still far from receiving its due literary appreciation.

in preaching there was the most profound silence concerning the righteousness of faith, and that only the doctrine of works was urged in churches." Consequently both the doctrine and practice of the evangelical Church fell into the deepest decay, which has of late advanced to an entire and terrible denial of Christ and of His gospel, for which it has been presumptuously supposed possible to substitute a modern "self-gospel."

These aberrations, however, of evangelical faith into a self-constructed morality, are founded upon a perception, that in Christianity the chief matter is not so much knowledge and the persuasion of the understanding and memory, as righteousness before God and holiness, without which no one can be pleasing to the Lord. However weakened and distorted the sacred fundamental feature of Christianity may be in the neological systems of morality, they nevertheless justly lay the main stress upon its ethical content. Their *great* errors are, that, on the one hand, they seek for this content only in its precepts, which they do not seriously enough apply to the inmost depths of the heart, and so fail to attain a profound perception of sin; and that, on the other, they misconceive that fulness of Divine Love and life-giving energy poured forth from the Divine revelations, gracious benefits and promises of the gospel, into the needy souls of men, and which really and effectually give them the righteousness which the law of the commandments demands, but does not give. If then it is at all events a narrowness to desire to restrict Christianity to its moral teaching, to its law, it is on the other hand a necessity to bring back the entire Christian faith to its sacred ethical basis, and both to recognise, in general, the identity of religion and morality in the union of the Divine and human, and to lay the foundation, in particular, of the moral renewal of sinful man upon faith in Jesus Christ, the God-man and Redeemer.

Philosophy too will only be able to recompose and raise herself from the dissolution into which she has fallen, by more profound investigation of that witness of the Spirit of

God, which is borne by the *conscience* and which testifies not only the existence, but also the will of the personal God to our spirit. Here lies the inward foundation of all religion; there is none without conscience; conscience—in which are united self-consciousness and consciousness of God and of the world, in which are concentrated knowledge and will, feeling and judgment—is the Divine centre of the human spirit, in which meet all the radii of Divine truth, bright when it is bright, obscure when it is obscure.[1] Theology, as the science of the Divine and its opposite, and of their reconciliation, moves entirely in a holy, *i.e.* a moral element, and cannot therefore be rightly understood by mere knowledge, but only by an active conscience, which finds its direction in the revealed *law*, its satisfaction in the *gospel*. How can self-knowledge or conviction of sin exist without conscience, or knowledge of Christ without self-knowledge and conviction of sin? And why are even well-informed and learned men so often ignorant in the knowledge of Christ, but because, with all their knowledge and ability, they are still without self-knowledge and the knowledge of sin, and, with all their critical labours, are still devoid of the sacred criticism of conscience? This deficiency is the fundamental fault of modern criticism, which for this very reason puts dissolution (*Auflösung*) in the place of redemption (*Erlösung*).

Conscious of the barrenness of the merely theoretical controversies then and now carried on between Rationalism and Supernaturalism, I have striven, from the beginning of my theological course, to reanimate the teaching and science of the evangelical Church from that ethic basis of conscience and will from which it originally sprang to vigorous life.[2] For it is not so much the insufficiency of his knowledge and

[1] Comp. Beck, *Einl. in das System der Christlichen Lehre*, Stuttgart 1838, p. 73: *Conscience*, as still originally existing in degenerate human nature, *is the central seat of all religion.*

[2] Compare *die lutherische Lehre vom Unvermögen des freien Willens zur höheren Sittlichkeit*, Göttingen 1820.

perceptive power,—according to which man is not judged before God,—as, on the contrary, the insufficiency of his righteousness before God and of his will-power to work it out, which is the fundamental assumption of Christianity in general and of the Reformation in particular, as the first glance both into Holy Scripture and the writings of the Reformers proves. There is deep and suggestive instruction, not only for life, but also for theology, in Melanchthon's saying: *conscius mihi sum me non ob aliam causam τεθεολογηκεναι, nisi ut vitam emendarem.* Only the theology of regeneration can prove the regeneration of theology, which is the science not of the natural mind, but of the Holy Spirit. As the reconciliation and union of the Divine and human is the essence of Christianity, so also must the dogmatic and the moral, the Thetic and the ethic, be combined in Christian theology to form one sacred science.[1] These are the leading principles of the present work on moral theology, which it seemed the more necessary to discuss at somewhat greater length in the preface to this, its second division, because its contents belong, according to the ordinary view, more especially to the realm of dogma. The interests of the day have for the present directed such paramount attention to the external edifice of ecclesiastical matters, that, amidst noisy and controversial treatises thereon, words concerning redemption can scarcely hope to meet with quiet hearts to receive them with patience, while they are sure to encounter the hostility of those to whom they are already objectionable, because the Church acknowledges their doctrine as her faith and her inmost life. Everything which savours of the earnestness of the Church's creed has become an object of hostile attack in the region of modern literature; the conceit

[1] Compare Beck's above-quoted work, p. 45 sq.: Christian science should be set up as the organic union of dogmatics and ethics. Also *Die Christliche Lehrwissenschaft nach den biblischen Urkunden*, Stuttgart 1841, Part 1, p. 30 sqq., where also the idea of *love*, as constituent of Christian science, and indeed of both its Divine and human sides, is carried out.

of the cultured looks down upon it with contempt, and nothing is more unpopular with the masses, than the old sacred truth, whose spirit reproves the selfishness of the flesh. It will, however, abide in undying strength; for Christ dieth no more, but reigns in the midst of His enemies; and since the essence of His truth is reconciling love, is love to enemies, it will not cease to reconcile enemies and convert them into friends, till its last enemy is overcome.

KÖNIGSBERG, *March* 1844.

III.

TO THE FIRST HALF OF THE THIRD DIVISION.

"ON DIVINE RENEWING AND OBEYING LOVE."

The wish with which I bring out this division of my *Doctrine of Divine Love*, in which the holy fruits of faith are described, is, that it may, only in a subordinate sense, be regarded as mine, and chiefly, as its title designates, as the moral theology of the evangelical Church. I am far from claiming to create a system of theological ethics bearing *my* name, or to have discovered any *new fundamental notions*, as Rothe has thought necessary, for a farther scientific advance in this department. It appears to me, on the contrary, that we have recently so deeply declined from the dogmatic and ethic fundamental notions of the Church, that nothing could be more opportune, than to endeavour to work ourselves up to them again,—to reopen those closed-up living streams, and to conduct them into the furrows of the dried-up pastures of the world. I place myself, and theological science too, in the obedience of the fourth (fifth) commandment, believing that theology has a promise of the future only if it knows how rightly to honour its fathers, its past times, and to return from

its progress in those revolutionary errors in which it has but too much sought its own honour. It is a gross *non sequitur* to suppose, that because physical science has made undeniably important progress in modern times, theology must also have greatly advanced in the knowledge of Divine truth. The regions of spirit, lying even in the departments of philosophy and æsthetics, are so little to be measured by the standards of time, that it would be a highly perverted and false proceeding to place the thinkers, the poets, the painters of antiquity behind those of the day just in proportion to the interval of time that has elapsed between them. Let those who measure even the Holy Spirit, the Spirit of eternity, by time, imagine themselves the *masters* of past ages, I will remain a *disciple* not only of prophets and apostles, but also of fathers and reformers; and gladly as I acknowledge, with the evangelical Church, that Holy Scripture, or the testimony of the apostolical Church, is above her, still, as a humble member of the former, I would not place myself above her, but abide in and under her. I regard this Church, however, even in its Lutheran type,—of which my treatise bears the impress in the present division also,—not as a separate confession, but as a branch of the œcumenical Christian Church, which only lives and thrives in the common trunk of Christian antiquity and the œcumenical creed. This parent stock, whose main evangelical branch has, in the Confession of Augsburg, its first and most general testimony, I ever have advocated and will advocate as the only orthodox and anti-heretical basis of true Christian union and ecclesiastical association; and I believe that it is on this immoveable foundation alone, that a stedfast and decided faith can be combined with large-hearted and comprehensive love, without being betrayed into the modern fusions of a self-complacent latitudinarianism. This I have maintained, and that with a constant tendency to the ethic side of dogma, during the thirty years of my official position in the Church, and shall continue to maintain to the end of my life.

With respect to the form and method of my work, I am fully conscious that, though standing on a common foundation, it is inferior to that of Harless in precision and copiousness, and very far from equalling that of Rothe in that dialectic estimation of ideas in which he is so skilled a master. Its development of thought is no complex web, but spun from a single thread, and will therefore, as it advances, not infrequently exhibit monotony or repetition. Abstract logic, whose ideal is a perfectly arranged registry, and which cannot tolerate the appearance in one branch of knowledge of what belongs to another, is particularly offended with such repetitions; but the logic of life, as manifested in many component members of one organism, cannot oppose the mutual transposition of the members, nor complain that the same blood should ever and again circulate from the heart through the whole. Starting from the fundamental principle and feature of Divine love, my work will give only its more general and chief features, and await their more special explanation and application in some fuller and more learned performance, to which, the more it shall be inspired by the breath of Divine love, the more gladly will I yield the palm.

These main features, which from the nature of the case are discussed at greater length in that portion which relates to the active obedience of Divine love, I have, without regard to any other ethic scheme, united to the text of the ten commandments, or to the first portion of the catechism. They who, like myself, are convinced of the ethic importance of authority in general, and particularly of the necessity for the Divine authority of moral and judicial law, neither would nor could do otherwise; and they who do not think themselves too wise to engage in a deeper study of the two tables of the ark in connection with the Old and New Covenants, cannot fail to perceive also that, as the summary of the law of God, they are written by His finger as much on the conscience as on tables of

stone, and that for this very reason no scriptural moral theologian would presume to disregard them, and to compose other tables with a different arrangement of duties. The ten commandments are as far above our self-composed moral systems, as Sinai is higher than our professorial chairs. Such systems are very fond of being diffusive in breadth, but they only the more level thereby that sublime majesty and profound impression of the Divine law, on which so much depends in the matter of obedience. To look down with scientific conceit upon the Decalogue, because it also forms the first part of an instruction for children, is surely contrary to the mind of Him, who placed a little child in the midst of His disciples, that they might learn from it (Matt. xviii.). It is in fact a great disgrace to our public schools, that their scholars often know far less of the ten commandments and the articles of faith than children do. The catechism, with its scriptural teaching of leading doctrines, is of infinitely greater importance to the prosperity of the Church, to the welfare of the state, to the elevation of the degraded masses, to the happiness of the world, than all the special ethical systems of theologians and philosophers, which the more they seek to surpass it, the farther they remain behind it. Hence I would rather keep to the catechism than to any other—ism.

I have not in this division carried my observations on the commandments beyond the first four, which contain those duties of the subordination of man to God and His ordinances, which now so specially need to be expressed and impressed. It was necessary, in order not to enlarge the extent of this part too much beyond that of the two former, and not too long to delay its appearance, to break off here, and to reserve the completion of the work for a second half of the third division. This will, in the further sequence of the commandments, treat of love to one's neighbour, and then of love as suffering, hoping and triumphing, so that the book will conclude with eschatology. May the Lamb, who by loving and suffering

bore the sins of the world and is now seated triumphant at the right hand of the Majesty on high, vouchsafe to bestow upon it now and hereafter the consecration of His gracious blessing.

IV.

To the Second Half of the Third Division.

OF DIVINE OBEYING AND PERFECTING LOVE.

The first division of this work, which has already reached a third edition, appeared in the year 1840; the second, of which two editions have been required, in 1844; the third in 1851; the fourth and last is now published. I take this opportunity of publicly apologizing for having brought out a work, internally connected in all its parts, in this fragmentary manner, at intervals so long and unequal, and for having thus unduly kept many courteous readers waiting for the continuation and conclusion, which they had a right to expect. It is moreover unmistakeable, that, in consequence of these interruptions, both the expression and impression of a work of one melting and casting are frequently forfeited, and that in default of reference to matter close at hand, unavoidable repetitions have here and there appeared. On the other hand, however, it cannot be denied that the later divisions have gained much by the *nonum prematur in annum.* For not only have they had the advantage accruing from longer study, but also that arising from the highly important and, in moral respects, the extremely instructive experiences of the last decade. These our times have embraced much history in few years, in them the subversive consequences of unchristian principles have led to alarming results, in which we cannot fail to perceive the judgments of God. The evangelical doctrine of Divine love, whose holiness consists in self-denial,

is from the beginning and in principle directed against those self-supposed theories of a self-exalting egoism, by which the philosophical, moral and social doctrines of the latest generations are more or less pervaded. Deeply as those principles have been condemned by their outcome and outbreak in repeated and blood-stained revolution, and proved before the whole world, both formerly and again recently, to be essentially and practically destructive, they still continue to live in the selfishness of the old Adam, until he is born again to Divine love and truth in Christ, and to attain increased diffusion and approbation, as many very popular *signs of the times* now show. For, without the wisdom which is from above, history upon earth makes no one wise, not even by experiences of the greatest evils, just because without this wisdom the reason of the evil is always regarded as something extraneous, and not by the acknowledgment of the universal and hereditary evil of selfishness, as common and proper to man.

Certainly the Church of Christ is above all things called and bound to oppose to the proud and self-righteous wisdom of this world and age, and to the restless spirit by whom it is ruled (Eph. ii. 2), the sacred testimony of the Spirit of truth concerning the Lord our God, who, both in the height of His majesty and in the depths of His humiliation to the state of a servant, is Himself Divine Love, and thus to abase the wisdom of the world to folly before God (1 Cor. i. 20). For the disciples of Christ, this destroys the power of its sophistical seductions, against which St. Paul already warns us (Col. ii. 8), and puts a check upon the spiritual forces and lying powers of the prince of this world. It is to be lamented that modern theologians have not as yet more vigorously encountered this strong spirit of the world and age, which has so long ruled secular literature, the newspaper press and public opinion, with the stronger spirit and word of the eternal God (Luke xi. 22), and particularly that in Catholic countries, which are so specially disturbed by spiritual and material revolution, the

clerical and ecclesiastical testimony has been, and still is, so weak and hesitating. It follows, however, that there is all the more urgent necessity, that we at least should on our part the more conscientiously complete and recover what has been lost either by sloth or slumber, and oppose with resolute consistency in every department of morals, whether greater or smaller, all the devices of the negative or oppositive and revolutionary principle of *selfishness*, and should thus unflinchingly counteract them by both the law and gospel of Divine love. This sacred duty I have, in the present and last, as well as in the former division of my *Outlines of the Moral Theology of the Evangelical Church*, endeavoured to the best of my power to fulfil, and thus also to refute the recent and still raging views of those who, by banishing morals from the region of politics, demoralize the latter. Hence I can but expect that this book will displease the entire rationalistic liberal party, which is ever and again emerging in new rhetorical forms, from its extreme communistic left, and through all its syncretistic sections (among which that of Bunsen is now the chief), to its refined and oscillating centre, and will also find no acceptance among its professional scholars and recently created doctors of theology, made such more *amoris* than *honoris causâ*. I do not however despair of extorting, by my present work, at least some scientific respect from even such scholars, for the first portion of our small and larger catechisms, which greatly excels all modern *systems of morals*, and leaves far beneath it the supposed higher ethics of all older and more recent orders, sects, and schools, and philosophical morality in general.

It only remains to take a retrospect of the whole now completed work, and by a short survey of the contents of the several divisions to point out to the reader the internal connection of the whole. The four divisions form two parts or volumes, each of which is subdivided into *three sections*. The first two divisions form *the first part*, and bear the common

title, Divine Love, its contrast, and the reconciliation of this contrast. The first section, on primary Divine Love, treats in Chapter I. of the Triune God, in Chapter II. of creation, III. of the Divine image in man, IV. of his original surroundings. The second section, also divided into four chapters, treats, Chapter I., of the nature of sin; II., of the universality and beginning of sin; III., of Divine law, its principle, its extent, and the imputation of sin through the law; IV., of the inability of the natural free will to fulfil the law, the need of redemption, and the preparation thereof. The third section, on Divine Love as reconciling, treats in Chapter I. of Christ, the Reconciler of God and man; in Chapter II. of the reconciliation through the sacrifice of a perfect fulfilment of the law by the Reconciler; in Chapter III. of the objective appropriation of the reconciliation through the Holy Spirit's means of grace in the Christian Church; and Chapter IV., of the subjective appropriation thereof through faith, or of justification. The treatment of all these subjects will show that they belong as essentially to Ethics as to Dogmatics. The last two divisions form the second part, and bear the joint title of Divine Love renewing, obeying and perfecting. This part also contains three sections, standing in relation to those of the first part. The first section treats of Divine Love renewing, or of sanctification, and is divided into two chapters—I. on love purifying; II. on love uniting. The second section discusses the new obedience, or Divine Love obeying, and treats, Chapter I., of the agency of love in the new obedience; II., of the fulfilling of the three commandments of the first table; III., of the fulfilling of the fourth commandment by reverent love; IV., of the fulfilling of the fifth to the tenth commandments of the second table by the love of one's neighbour (conjugal, brotherly love, etc.); V., of the conclusion of the commandment and the Decalogue in general. With this is connected the third and last section on Divine Love perfecting, which is divided into two chapters—I., on the patience and

hope of love in sufferings and death; and II., on eternal life, the last judgment, and the triumph of Divine Love.

In this entire work, now by God's gracious assistance completed, whatever is lacking or faulty must be set to my account, and redound to my humiliation and confusion, in the presence of the height and depth and length and breadth of such a subject (Eph. iii. 18); whatever is good and imperishable comes from God, the alone good, who is Himself pure Love, and redounds to the honour of the German Evangelical Church, which discerns it most clearly, and whose honoured and enlightened fathers I esteem more highly than myself and all the theologians of the day.

DR. ERNEST SARTORIUS.

KÖNIGSBERG, *Sept.* 1, 1856.

CONTENTS.

PART I.

DIVINE LOVE, ITS CONTRAST, AND THE RECONCILIATION THEREOF.

SECTION I.

OF PRIMARY LOVE, OR OF GOD AND THE DIVINE IMAGE IMPRESSED ON MAN AT HIS CREATION.

CHAP.		PAGE
I.	Of God,	3
II.	Of Creation,	22
III.	Of the Divine Image in Man,	28
IV.	Of the External Circumstances of the First Man,	39

SECTION II.

SIN AND THE LAW.

I.	Of the Nature of Sin,	44
II.	Of the Universality and Beginning of Sin,	58
	APPENDIX.—OF THE DEVIL,	74
III.	Of natural and revealed Law, its Principle and Extent, and of the Imputation of Sin through the Law,	88
IV.	Of the Inability of the natural Free Will to fulfil the Law; of Susceptibility of Redemption; and how the Law is the Preparation of this Susceptibility,	108

SECTION III.

OF DIVINE RECONCILING LOVE.

CHAP.		PAGE
I.	Of the Reconciler,	128
II.	Of Reconciliation by the perfect fulfilling of the Law or the sufficing Sacrifice of the Reconciler,	147
III.	Of Reception into Communion with the Reconciler by the means of Grace in the Christian Church,	176
IV.	Of the Appropriation of the Reconciliation, or of the justifying Love of God, and of Faith in the same,	212

PART II.

OF DIVINE LOVE RENEWING, OBEYING AND PERFECTING.

SECTION I.

OF DIVINE RENEWING LOVE.

	Introductory Remarks,	241
I.	Of Love Purifying,	246
II.	Of Love Uniting,	260

SECTION II.

OF DIVINE LOVE OBEYING.

I.	Of Active and Obeying Love,	310

SECTION III.

I.	Of the Patience and Hope of Love in Sufferings and Death,	324
II.	Of Eternal Life, the Last Judgment, and the Victory of Love,	355

PART FIRST.

PRIMARY DIVINE LOVE: ITS CONTRAST, AND THE RECONCILIATION OF THAT CONTRAST.

SECTION I.

OF PRIMARY LOVE, OR OF GOD AND THE DIVINE IMAGE IN WHICH MAN WAS CREATED.

CHAPTER I.

OF GOD.

GOD is love; he that dwelleth in love dwelleth in God, and God in him; every one that loveth is born of God, and knoweth God: for God is love (1 John iv. 7–16; comp. John xiv. 20–24 and xv. 9–12). All the propositions concerning the nature and attributes of God usually explained after long preliminary discussions in theological manuals, with abstract and often merely negative prolixity, are summed up by the apostle in the great saying, *God is love*, in one living, all-comprising, all-producing idea by which every one who has known and experienced anything of the living power of love—and what human being has not?—may know God, and know not only that He is, but also what He is (1 John iv. 7). It becomes evangelical theology to start, not from definitions of its own invention, but from an idea of God given in Holy Scripture, and that not by some prophet of the Old Covenant, but by the apostle and great prophet of the New Testament, by that bosom disciple of Him who is in the bosom of the Father, of the only-begotten Son, who has declared unto us what no eye has seen and no ear heard of God (John i. 18). God is love; this apothegm of the Holy Ghost, in which all theology is enclosed, comes from the

depths of Deity. It is a God-given axiom, which we cannot surpass, but from which we start; it is the principle of our science,[1] as it is also the principle of all existence and life; for as God is God just because He is love, so too does every creature exist through His love. But how are we to know God from His word, which testifies of Him as love, if we do not first know what love is? And how are we to get this knowledge? Words and definitions will not give it, but only the possession of that love itself through which we are of divine lineage. He that loveth is born of God and knoweth God; he that loveth not knoweth not God, because he has no fellowship with Him. He that loveth knoweth what love is, that it is not self-seeking, not egoism, but tuism, a living, a tending of one to another (*des Ichs zum Du*), of the subject to its object, and indeed to its personal and equal object. It is true that pleasure in and desire for a material object or possession is called love in the broader and lower sense of the word, as we speak, *e.g.*, of a love of property or pleasure. But as there is in this case a person only on one side, and on the other only a thing, which neither experiences nor returns love, we have here but a onesided, unequal, heterogeneous relation, in which the impersonal object is in such wise subordinated to the personal subject, that the latter finds in the former only the nourishment and increase of his egoism, and for want of communication of himself and what he possesses to other persons, continues and is lost in unloving selfishness. The fundamental assumption of love is consciousness, is personality; as none but persons can love, so can none but persons be loved in the true sense of the word, because they alone can love in return. In the higher and divine sense of the word, love is the oneness or union of distinct persons, and this is, in the highest and most complete sense, the triune God, the

[1] Its antithesis is that principle of the scientific system, already outlived, though deeply intertwined with the egoism of the day, which, beginning with the human, I am Ego, and not advancing to Thou, but only to the Non-ego, presents a complete theory of arrogant self-seeking.

Father, the Son, and the Holy Spirit, Love. The older theologians well perceived that that fundamental axiom, John iv. 16, contained the entire knowledge of God. Gerhard, in his *Loci Theol.* loc. 2, cap. 6, § 84, calls it a practical, *i.e.* an ethically active, definition of God, and says: "The God of revelation is rightly defined as Love, because He does everything in and from love—from love proceed all the works of God; the Holy Ghost, who proceeds from the Father and the Son, is the essential love of the Father and the Son; it was from love that God created all things in time, from love that He sent His Son to effect the work of redemption, from love that He gives the Holy Spirit, who arouses a like emotion in the hearts of believers. As, then, a practical definition of God is derived from love, so also does the practical knowledge of God consist in love. It profits nothing to dispute with subtlety concerning God, and meantime to be without love to that highest Good, that essential Love."

God is Love; and whoso loveth not, *knoweth* not God, and is an alien from true religion, which is one with true love. It is universally true that without love there is no true knowledge, just as without knowledge there is no true love, because the union between subject and object is wanting; the spirit of truth is also the spirit of love, the bond of union between different persons. Whatever amount of truth is contained in fragmentary proofs of the existence of God, from the necessity of a first cause of the universe, from its order and its laws, it all falls back upon the *self-evidence* of creative love, which it is not so much *we* who prove by our wisdom, as *itself* which rather proves itself to, and in, and about us, and *manifests* to us its eternal power and Godhead through the works of creation (Rom. i. 19, 20). It is not by this multitude of individual objects, this heap of things in the world atomistically regarded, *i.e.* without love, that we know God; for He is neither one nor another of these things (Polytheism), nor their totality (Pantheism), nor their mere fabricator in Olim's work-

shop, but that transcendent spiritual bond which, surpassing all creatures, draws the one to the other, combines them all into a harmonious and higher unity, and all-producing, all-controlling, pervades as well as embraces, upholds as well as governs, and morally orders the whole world—which is God, which is Love. Love, upon whom the eyes of all wait, is everywhere present, knows all, is mindful of all,—for what she forgot would perish (Isa. xlix. 15),—embraces all her children even when sleeping, even when dreaming and unmindful of her; nay, when in the hardness of their hearts they desire to know nothing of her, she never forsakes them, but has compassion on them, and manifests herself anew to them in the work of redemption (Heb. i. 1–3). She is not, however, perceived by the sleeping and the obdurate. Egoism bound only to itself knows not her bond; she is either concealed from its narrowness, or too tender for its rudeness; even in human relations she is foolishness to it, because the natural man (and that is just the egoist) discerneth not the things of the Spirit of God, who is Love (1 Cor. ii. 14). And hence fools and the slothful of heart say indeed, there is no God (Ps. xiv. 1). Lovelessness is godlessness, and this, wise as it may often be in worldly matters and in its own interests, yet being blind and deaf and dumb to that which, surpassing the bounds of its selfism, is the happiness of all as well as of individuals, leads to darkness and perdition. He who loveth not knoweth not God, because he knoweth not love, because as love is *foreign* to him, so also is God. Love is known only by him whose self-conscious soul is touched, moved, and penetrated thereby. Without it, the selfish man recognises only an external, divine, supreme power confronting him, to which he unwillingly and slavishly submits, or lives in God-forgetting levity. Not till his affections are gained, his heart softened, his will made pliant by love, does he recognise a spiritual, a divine power, which touches his inmost being, gently constrains, and at once deepens its sense for both its own inner

and the outer world, and unselfs the soul by delivering it from its self-circumscribed boundaries, incorporating it into that Spirit of whom, and through whom, and in whom are all things (Rom xi. 36); whoso loveth is born of God, and knoweth God (1 John iv. 7). Only through perfect love, which is at the same time perfect religion, will the fragmentary cease and knowledge be perfect, so that we shall know even as we are known of divine love (1 Cor. xiii. 8-12).

God is Love; when this "practical definition of God" has been slighted for all sorts of unpractical definitions and descriptions of the idea, the being, and the attributes of God, we directly encounter that pernicious separation of theory and practice, of metaphysics and ethics, which as much alienates truth from life as life from truth, makes knowledge dead and action ignorant. Certainly the most practical, *i.e.* the most living, notion of the living God, who is the source and fulness of all life, must also be theoretically the most correct, and this it will be, the less it places together in juxtaposition mere characteristics, and the more it brings forth all fulness from its internal resources. Is not all that can be said of God's spiritual, infinite, eternal nature, of His omnipotence and omniscience, His holiness, justice, and truthfulness, as well as of His blessedness and glory, comprised in the notion of absolute love? How little is said when it is affirmed that God is a Spirit, when His incorporeity and invisibility are only negatively asserted, or thought and will positively ascribed to Him without any kind of qualitative or significant definition! Love is spirit, is light, is life, is conscious personal life, which is not merely subjectively engrossed in its own state, but also objectively diffuses, manifests and imparts itself, and both fills all with itself and itself with all. In love is the true subjective objectivity, and hence in her and in her faithfulness alone are truth and truthfulness. Infinity and eternity are but negative abstractions, unless they are conceived of as filled by love, whose nature is to be unbounded and unending (1 Cor.

xiii. 8), but itself unrestrained to restrain, to embrace, to pervade all things. Whence else could the love, which produces all that is finite, arise, but from infinite love, and what else is, therefore, the eternal cause of all that exists and subsists, but eternal primary love? And is not this love, which made and orders all things, almighty and all-knowing? Is it not that creative energy which powerfully and wisely arranges all, and produces and preserves all the connection, harmony and mutual love of the creatures? What else, too, is holiness, but love which desires only the holy, the good, *i.e.* the Godlike, and is angry with the evil, the ungodlike, because it is the ruin of man. And what else is justice than the order, the law of love, and the putting that law into execution? The attributes of the divine nature, knowledge, and will are explained and combined in too poor and human a relation of reflection, if they are not perceived to be one in all-comprehending love, which, as free as necessary in its action, is not so much an attribute which God *has*, as the nature which He is;[1] for God *is* Love. Love almighty, all-knowing, holy, is His glory, is His blessedness, for without love there is no blessedness.

God is love, not merely as the Creator and Preserver of the world, not through and in the world only, not by means of anything else than Himself, not first in time or *per accidens*, but by His nature absolutely, by means of Himself, in Himself, for Himself, from eternity. He is infinitely perfect, eternal Love impersonate, and that in more than One Person; for love consists in a union of different persons. The subject of love is inconceivable without its object, personal love without a personal object, without which it would be but self-love. Hence the I requires a Thou, the first a second person, the loving a beloved, without whom he could not love. God conceived of as only I, as a mere subject, would be

[1] It is sufficient here to hint how much modern theologians might, in the matter of the divine attributes, learn from those of past times, at the head of whom Melancthon, *Loc. Theol. de Deo*, already affirms concerning the divine attributes: *sunt ipsa essentia;* comp. Gerhard, *Loci Theol.* loc. 3, *de natura Dei.*

absolute egoism, and thus the very reverse of love. A subject without an object is as inconceivable as thinking without a thought, or a light which does not give light; only by means of its object, only by the fact of its being consciously distinct from its object, is it personal; and only by the fact of its object being also personal, is it in the union of subjective and objective personality personal love. Hence as truly as God is personal love, and as truly as there can be no love without an object, without one beloved, so truly is He both at once the Loving and Beloved, the Father and the Son (ὁ υἱὸς ὁ ἀγαπητός, Matt. iii. 17, xvii. 5; John iii. 35, v. 20, xvii. 24; Eph. i. 4). God is a Father; herein is expressed both His *personality* and *love*, His imparting and producing love, whereby He, in and from the perfect fulness of His being, begets His adequate object, the second coeternal Person to His eternal Person, and imparts to Him all His own perfection. The nature of all love is to impart (*bonum est communicationum sui*), hence the nature of that most perfect love which the Father is, is to impart most perfectly; hence it could not but be that the Father should concentrate, with infinite, eternal, vital energy, the whole sphere of His divine essence and glory in the central-point of a second self-consciousness, in a second Person,[1] who is the eternal Thou of the eternal I, and who, just because He proceeds from the First or Father, and has what He has from Him, is called the Son.[2] Hence

[1] The Latin expression *persona* is in dogmatic use identical with the German *Selbstbewusstseins* (self-consciousness) or *Ich*. As in ourselves self-consciousness is distinct from our nature, of which it is objectively conscious as its circumference, and is the *central-point* which concentres the whole nature or substance, so must the notions person and being, or person and nature, be distinct in theology and Christology.

[2] Because in Him the self-thought of God becomes objectivized thought, His consciousness knowledge or wisdom, His percipient perception, He is called the *Logos* or the *Word*, as the expressed summary of all the divine thoughts, whereby all things came into existence. Hence, too, the begetting of the Son has been represented as an effect of divine *thought*. And this is correct, inasmuch as this process is ever but a mental and metaphysical one, which, however, is carried on more by the ethics of divine love than by the logic of divine knowledge.

then, because the most perfect reception must correspond to the most perfect communication,—for all communion of love presupposes both the *communication* and the *reception* of love, and is as communicative as it is participative,—all that the Father hath is the Son's (John xvi. 15); and the latter is, though not through Himself but through the Father, His essential equal, as His light-giving, life-imparting creative Word (John i. 1–4), as the express image of His being (Col. i. 15; Phil. ii. 6), and the effulgence of His glory (Heb. i. 3), whom He loved before the foundation of the world (John xvii. 24), and by whom and for whom He made all things (Col. i. 16–19). Not as though the Son were, or as though He had, another being beside the infinite Father; for if each had had His own to Himself, they would then not have had all in common, they would then have confronted each other in mutual limitation, in a dualistic manner, halving, so to speak, infinity, not almighty but half-mighty, as two half-gods. No, says Christ, I and the Father are one (John x. 30, 38); the Son is not *beside* the Father as a second God, but *in* Him, in His bosom (John i. 18), in the one infinite glory of His being, a sharer thereof (ὁμοούσιος) through the infinite unenvious love of the Father (John xvii. 24), who reserves nothing egoistically to Himself,[1] but imparts all to Him without thereby losing or alienating anything (John iii. 35); for, on the contrary, the more love gives, the more it has and the happier it is, it is rich only with the one beloved, without him poor, nay, extinguished like a light which does not shine. The Father would not be all love, unless the Son as His essential image were entirely His equal, unless all that was His were also, without being thereby doubled, the Son's also (John xvii. 10), but with the distinction, which must be well borne in mind, that all that the Son hath, He hath not from Himself, but from the Father (John v. 19 sqq.); for if He

[1] Pater filium æqualem habere aut noluit aut non potuit, si noluit invidus est, si non potuit, infirmus est.—August. *Epist.* 238. 25.

had it from Himself, He would then be a second Father, and not what He is through the love of the Father, and thus the original unity of their relation, and consequently that of God, would be given up, and we should fall into a dualism of gods. Hence it is essential to monotheism to maintain the eternal generation of the only-begotten Son of the Father (John i. 18), or the ever-proceeding impartation, from the eternal love of the Father, of all His glory to the only immanent Son, without which the Son would be neither Son nor God (Deus de Deo, lumen de lumine), but an idol or creature, and the Father would not be the Father in the nature of the Godhead, and would become such only when the world was made, and by means of temporal creatures, and then such only in the figurative sense of the word, a Father not to a homogeneous equal Son, but to heterogeneous and adopted children.

If, then, because God is infinitely perfect love, He is for that very reason both the subject and object of His love, both loving and beloved, Father and Son, it undeniably follows that both are distinct though not separate, but on the contrary as much essentially one as personally united, and that not merely by the love through which the Son is in the bosom of the Father, but also by the mutual love wherewith as the Father loves the Son, so also the Son loves the Father. Of necessity both the giving (*amare*) and receiving (*amari*) of love, as also its requital (*redamare*), or mutual love, appertain to the communion, to the uniting bond of love. This responsive, mutual love of the Father and the Son, proceeding from both, does not therefore separate into two effects, nor re-combine fruitlessly and without effect, nor jealously refuse the love of the other to any besides. This love does not desire to keep love all to itself, to enjoy it without participation, without the uniting communion of a third. The perfection of love everywhere consists not in duality but trinity. Wherever it casts its bond around friends or lovers, it unites them to a third, to a common object, to a common product, to one mutually loved,

in whom love is triunified (*trinitas reducit dualitatem ad trinitatem*). The love which God is first proves its perfection by willing not only to be loved, and loving in return, but also a common participation in love, and therefore not merely the loving and the beloved, but one beloved by both. The more blessed and loving the Son is in the infinite love of the Father, and *vice versa*, the more do both desire to impart this holy blessedness in equal perfection to a third personality of their common nature, *i.e.* according to the testimony of Scripture, to the Holy Ghost, in whom they are inseparably one, the Father and the Son in the Spirit who is from both, the Son and the Spirit in the Father from whom are both. This triune existence is their perfect blessedness, holiness, and glory, which would not be perfect without the Holy Ghost, and which requires His personality, because the communion of love depends thereon. If He were no person, but only an unconscious essence, an obscure energy of God, He would be neither God nor Spirit, and Holy Scripture would speak falsely when it calls Him such; for a spirit without personality and without consciousness would be a spirit without spirit, and would not bring forth such fruits as are described Gal. v. 22. To clearly prove Him to be a Divine Person, the Lord Himself calls Him the Spirit of Truth, who, proceeding from the Father and sent by the Son, guides into all truth, and therefore must Himself know the truth; and calls Him the Comforter, who brings to remembrance, who teaches, who reproves, and who glorifies the Son and the Father in us (John xv.–xvii.). Conformably with this, St. Paul, who was himself enlightened by the Holy Spirit, also testifies of Him, that He searches all things, yea, the deep things of God (1 Cor. ii. 10), that He sheds abroad the love of God in our hearts (Rom. v. 5), that He divides the fulness of God's gifts as He *will* (1 Cor. xii. 11). And can He who thus perfectly knows and loves and wills not be a person? He is that third Person, necessarily required by the idea and nature of

the absolutely perfect love of God as the bond of its perfection (Col. iii. 14), and whom the Church acknowledges; He is that person who partakes in the divine nature by reception from the Father and the Son, but does not actively impart it to them, while the Father only imparts it to the Son and Spirit, but does not receive it from them, and the Son both receives it from the Father and imparts it to the Spirit. As the life of all love consists in communication, reception, and participation, and its active procedure, its vital process, in producing and being produced (*processio*), there are only these three hypostases or substances in its union: the first, the principle which only communicates or produces (*generat, spirat*); the second, which is produced and receives, but also communicates or jointly produces (*generatur, spirat*); the third, which only receives and participates, or is produced (*spiratur s. procedit*).[1] Hence it cannot be objected, if this be so, that several more Persons might be inferred in the Godhead. For every subsequent person would be but a repetition or multiplication of those already existing. And as in grammar, or in the verb, there is no fourth person, but the plural follows immediately upon the third, so neither can there be more than three persons in the divine perfection, because none can be conceived of therein as double or plural. On the contrary, self-repeating plurality, or a multiplicity going beyond triplicity, falls entirely within the province of the finite and created. In the

[1] Pater (fons et principium Deitatis) est persona producens tantum; Filius est persona et producta et producens; Spiritus sanctus est persona producta tantum (Gerhard, *Loc. Theol.* vol. i. loc. 5, *de Deo patri*, etc. cap. 4). This makes apparent, even apart from the more obscure distinctions of *generatio* and *spiratio*, of which the first is usually referred more to the divine thought, the latter more to the divine will, a distinct personal peculiarity (proprietas personalis s. character hypostaticus) in each of the three hypostases. If the third hypostasis were also a *persona producta et producens*, it would be only a repetition of the second, and the inference carried out would result in only still more complicated repetitions of the same hypostatic character. The Greek theologians who make the Son only a *persona producta*, by attributing the procession of the Holy Ghost to the Father only, thus confuse their characteristic distinction and connection.

infinite nature of the Godhead (*ad intra*) the Holy Ghost receives, in most active participation, the whole communion of the divine glory in relation to the world (*ad extra*); on the other hand, the Holy Ghost is the principle of all impartation of divine strength and love to the creature, the all-comprising medium of the operations of the Father and the Son, whether in creation or redemption; in general, the spiritual bond between God and the world and the world and God, and in particular the divine bond of love in the spiritual fellowship of the Church (1 John iv. 12, 13). For as the effects of the Father's love descend to us through the Son in the Holy Ghost, and are received by us in faith, so do our responsive love and prayer, united in the Holy Ghost, ascend through the Son to the Father.[1] Hence the apostle entreats for believers who have been, according to the Lord's command, baptized in the name of the Father, of the Son, and of the Holy Ghost, the love of the Father, the grace of the Son, and the communion of the Holy Ghost (2 Cor. xiii. 13).

Because God is love, is in Himself eternal, essential, primary, productive love, He is therefore ever triune in love and the return of love, and just by the distinction of the giving,[2] receiving, and responding of love essentially one, while without such distinction His *unity* would be a merely *indifferent* lifeless and loveless identity. If unity excluded distinction, the most perfect unity would be possessed by the inorganic, undistinguished mass of earth, stone, wood, though it is just here that an internal connection least exists and a dismemberment most easily takes place; while the organic, the more decidedly it consists of different members, in other words is differentiated, the more necessarily is it also united, and the concrete of mental consciousness is based upon the power of distinguishing. Upon the distinction of

[1] Sicut opera Trinitatis ad extra sunt indivisa ita et cultus Trinitatis est indivisus.

[2] Idem est Deo dare et esse. Sicut esse suum est infinitum, sic et dare.—Raymond de Sahunde.

persons in the Godhead the perfect union in love of its indivisible nature so depends, that if God were not triune He would not be absolute love, and therefore, also, not the one living and holy God. He is then, according to His essential nature, necessarily triune; but this necessity is for that very reason freedom, because His nature is love, which is the opposite of all constraint. The doctrine of the Trinity is not based upon barren and abstract metaphysics, but upon *absolute ethics, i.e.* upon the doctrine of absolute divine love, which is the foundation, the sum and the aim of all good, and as the supreme and all-perfect good, the true metaphysics of ethics. Hence it was needful briefly to discuss it at the beginning of a treatise on evangelical moral theology, because a relegation of this article to *mere* dogmatics is an actual misconception of its primary, *i.e.* its vital and practical, character.

Our exposition of the Trinity from the active and perfect idea of *personal primary love* makes no claim to be a deduction of it from the natural reason. It is true that the latter, too, is not without gleams from the original light, but these have been too much intercepted by the obscurations of sin to make it possible, even with all the efforts of human wisdom, to found any sure conclusions upon them. Indeed, the nature and the action of love in general are often only too much hidden to egoism, worldly wisdom, and worldly policy; how then should the secrets of divine love be disclosed thereto? Hence glimpses of it rest only on the revelation, which enlightens even children of Him who said (Matt. xi. 25 sqq.), "No one knoweth the Father but the Son, and he to whom the Son will reveal Him." In His light we see light, we clearly and necessarily recognise the Beloved of Eternal Love, the Eternal Son of the Eternal Father, and the Spirit who proceeds from both in the inseparable communion of love. Orthodox theology, rooted in the Logos, has ever striven, especially in its antitheses to heretical

antilogies, both to see and understand in the light of God, and therefore to perceive from the Spirit's testimony in Holy Scripture the inward necessity of the Divine Trinity.[1] The speculative reflections of the Fathers, the most prominent among whom is Athanasius, are now more of an ontological, now more of a psychological character, but in all love is perceived to be the bond of perfectness, of the Triune; and as wisdom is more especially brought forward in the Son, so is love in the Holy Ghost, as the union of the Father and the Son. But as with the divine nature every property of the divine perfection belongs to each of the three Persons, though in a different manner, so is love especially, as the personifying sum of all properties, common to all three, and both unites and distinguishes them. Hence Augustine too, in his excellent work *de Trinitate*, among acute observations on the Trinity, as reflected in the nature, knowledge, and will of man, yet comprises it in the most vivid manner in love when he says: "Thou seest the Trinity when thou seest Love, for the Loving, the Beloved, and their Love are three."[2] A much more finished development of this thought is, however, given by Richard St. Victor, "one of the noblest and fullest minds of the Middle Ages," in his six books *de Trinitate*, from which Liebner in his *Dogmatik aus Christologischem Princip* (Göttingen 1849, vol. i. p. 236 sqq.) gives very attractive extracts.[3] It is there proved in the most

[1] Comp. Dorner's *Entwicklungsgeschichte der Lehre von der Person Christi*, 2nd ed. 1846.

[2] Augustine, *de Trinitat.* lib. viii. 12, 14 (vol. xiii. ed. Benedict): Vides Trinitatem si caritatem vides. Ecce tria sunt; amans et quod amatur et amor.

[3] The harmony therein shown between my performance and that of Richard St. Victor, whose work was not previously so well known to me, is the more surprising and satisfactory inasmuch as I freely acknowledge its great superiority to my own. The agreement of witnesses is of incomparably higher value to the truths of revelation and their testification by the Church than originality of thought—an honour which I willingly renounce in favour of the Fathers. For the rest, the extracts produced by Liebner touch only the unconquered defects of the statement, not the matter itself. To those mentioned by him may be added the following more recent work—Schöberlein's thoughtful treatise,

obvious manner that the notion of the perfect, holy, and blessed love of God necessarily requires plurality of persons, that it cannot be realized in the creatures, but only in a *persona æqualis et condigna*, and one both *dilecta* and *condilecta*. Whatever else of sound speculation has been evolved in the Church, up to the present time, from the same holy fundamental notion, is referred to in the above-named work of Liebner (p. 70 sqq.), who himself decidedly builds upon the same foundation, and joins with us in starting from the principle, "God is love." It is satisfactory to see how harmoniously the confession of the Church, in several, and in some instances wholly independent witnesses, is ever increasingly arriving at the perception of its immutable truth. Let us then without hesitation adhere to this confession, based as it is upon such certain and decided testimony of Holy Scripture as cannot be shaken, which the Church has therefore always taught and defended, and from which, if any differ, they apostatize from her and become idolatrous.[1] The doctrine of the Divine Trinity, which asserts an immanent subjective objectivity and threefold personality of the one Divine Being, and thus presupposes the eternal objectivity and the realization of His infinite love, omnipotence, and wisdom in the Deity Himself, is so necessary to the having knowledge of God, that whoever denies its truth cannot do so absolutely, but only by trying to substitute for it a spurious Trinity. This is done in either a polytheistic or pantheistic manner.[2] Abstract Theism, which accepts an

Die Grundlehren des Heils entwickelt aus dem Princip der Liebe (Stuttg. 1848), especially p. 22 sqq.; and Lacordaire's Lectures at Notre Dame on *The Inner Life of God*, Paris.

[1] Hunc articulum semper docuimus et defendimus et sentimus eum habere certa et firma testimonia in scripturis sanctis, quæ labefactari non queant. Et constantes affirmamus, aliter sentientes extra ecclesiam Christi et idololatres esse et Deum contumeliam afficere. — *Apolog. Confess. Aug.* p. 50 (ed. Recheub.).

[2] The denial of the triplicity of persons in the Divine Being leads to the former, the denial of the unity to the latter. The orthodox doctrine keeps the true medium between these two errors: Fides catholica hæc est, ut unum

extramundane God lost in the silent emptiness of His solitary self-existence, a merely, so to speak, slumbering divine monad, who first arrives at a waking state, that is, attains to the thought, will, and action of objective existence at the creation of the world in time, is a notion utterly irreconcilable with the consciousness of the living God. Hence nothing is more natural than that where the eternal Son is denied in the essence of the Godhead, an eternal world should be forthwith put in His place,[1] and that what applies to the eternal generation should be transferred to an eternal creation.[2] The world is then regarded as the necessary objectivization of the Divine nature and its attributes, which come into action in the creation, preservation, and government of all things, and in this alone; or it is esteemed as the self-development of God in finiteness to His other existence, identical with Himself[3] (see Hegel's *Religions Philosophie*, vol. ii., The Kingdom of the Son); humanity is the God-man, and the Holy Ghost is the consciousness of the identity of the divine and the human, the general religious spirit. Thus, or in some such manner, is the immanent Trinity made to apply, not to the being of God, but *ad extra* to the world and humanity, and to exist not in the nature of the Deity, but only in His manifestation.[4] According to such a

Deum in Trinitate et Trinitatem in unitatem veneremur, *neque confundentes* personas *neque separantes* substantiam.—*Symb. Athan.* Heresies are affected either with this *confusion* or this *separation*.

[1] This is unfortunately done by Rothe also in his *Theologischen Ethik*, vol. i. p. 85 sqq.; for, starting from the personality or egoism of God, he does not proceed, as the notion of perfect love requires, to the second person as Thou, but only to the *non-ego*, and that which is not God, or the world, with its created multitude, which, just because it is not a person (persona equalis et condigna), cannot be the adequate object of the Divine love. Hence his ethics is more cosmological than theological.

[2] It may suffice here to allude to the Jewish Pantheism of the Kabbala and even of Spinoza, as well as to the Mohammedanism of Susi, as a proof that where Monotheism encloses itself in opposition to the Christian doctrine of the Trinity, a more living Theosophy is changed into Pantheism.

[3] Against which applies the canon: Filius non est aliud sed alius.

[4] Comp. *e.g.* Questions and objections on the immanent Trinity of being, or the Trinitarian self-distinction of God, an epistle to Dr. Nitzsch in the *Theol.*

view, God is only the living God in and with the world and through its means, so that He can as little be God without the world as He can be a Father without a Son; the world, as the divine object, is as eternally necessary as the divine subject, and thus God and the world, though distinct, are supposed to be as essentially united and identical as are the Father and the Son in the Trinity. And this is nothing else

Studien und Kritiken for 1840, No. 1, p. 63 sqq., by Dr. Lücke. This composition, which attacks with Socinian doubts the truth of the usual Christian doctrine, is an interesting proof of this fact. For with the greatest candour it declares that the denial of the immanent Trinitarian nature inevitably leads to the acknowledgment of "the world wherein we are ourselves comprised as alone the *infinitely Beloved* of God, as the perfect object of the eternal love of God," and makes Him self-sufficing only as the eternal Creator of the universe. According then to this, God is evidently the living, loving God, *i.e.* God, properly speaking, only through the world, and without the world would neither be God nor the Father. If, then, the nature of God is love, Lücke makes only an empty assertion when he also "decidedly" maintains that "God is by His very nature absolutely independent of the world, and all his rejection of Pantheism is also vain; for to make the world as eternal and necessary as God, to regard it alone as the eternal object of the eternal subject, or to put it in the place of the eternal Son, is the deification of the world, is Pantheism, which then in the fulness of the world easily transposes unity into multiplicity, the Son of God into sons of God (the infinitely beloved), and thus becomes polytheistic. Lücke justly remarks against (p. 110) the misunderstood deduction of the Trinity from the self-love of God, which is no true love at all, that "love always necessarily requires two subjects, the loving and the beloved." He thus confirms the fact, that just because God is love, which necessarily requires a second self, there must be more than one subject in the infinite essential unity of God. But if, as Lücke insists, the world is to be the second subject, he contradicts himself, the world being no person, no subject, but the sum-total of the multiplicity of single and individual finite creatures, standing as a *work* far below its Maker, and being therefore no adequate object of His perfect love. That Lücke's view is exegetically untenable is evident from the circumstance that in striking passages which "torment" him "nothing is left" but the ordinary rationalistic "expedient" of a "poetic personification," to which the Logos, whom he esteems as only an energy of God, just as, on the other hand, he so regards the devil, is degraded. This is a fresh proof of the peculiar horror of modern theology at the energy of personality. At p. 91 the passages in which the Divine name is attributed to Christ are with much facility got rid of, while those in which Scripture ascribes to Him Divine honours, works, and qualities, which without His Divine nature would be idolatry, are scarcely noticed. We may here allude to Lessing's work, *The Objections of Andreas Wissowatius against the Trinity*, in which Lessing says, with approbation of Liebnitz, that "his whole philosophy revolted against *the superstitious nonsense*, which would make a mere creature so perfect as to deserve to be mentioned along with the Creator, not to speak of sharing in the worship offered to Him."

than Pantheism, whose characteristic mark may, from a Christian standpoint, be found just in the fact that it puts the world, or that in it the world or man puts himself, in the place of the Son of God, and thus deifies himself. Pantheism thus but too easily separates into Polytheism, the deification of the world, nature, or man *in plurali*, as Pantheism is their deification *in singulari numero*. The poor and abstract unity of the divine subject is so outweighed by the concrete multiplicity of the world object, in which alone it has its life, that it retires obscurely into the background, while the infinite manifestations of the Deity as sons of God or gods, come independently forward. In the history of the doctrine of the Trinity, Sabellianism or Modalism inclines towards Pantheism, and Arianism in all its forms to Polytheism, which in Socinianism runs into a common heathen apotheosis and adoration of the man Jesus. Although such heresies have the appearance of seeking to exalt the monarchia of the supreme God by the degradation of the Son and the Spirit, they do in truth place Him behind creatures and the benefits they bestow upon us, and obscure instead of glorifying the true God through the demigod Christ, while by representing the Redeemer as only a creature, they make redemption from creature service a new creature-vassalage.[1]

All these deifications of self, the world, and the creature, which disturb the true relation of the creature to God, are opposed by the doctrine of the Divine Trinity, which bases the absolute independence, all-sufficiency, and blessedness of God upon that active love and personal communion of Father, Son, and Spirit of itself immanent in the Divine nature, whereby He is in Himself, with or without the world, the living and loving God, who, being freely exalted above the world, has no need of it for His essential perfection, but was, on the contrary, glorious in His love before the world was

[1] Comp. Möhler's *Athanasius der grosse und die Kirche seiner Zeit besonders im Kampfe mit dem Arianismus* (Maine 1827), Part I. p. 242 sqq.

(John xvii. 5, 24). Hence, too, creation is no necessary product or emanation of His being, but a *work of His free condescension*,—condescension to that which is not God, which, moreover, is not, but which He calls into existence (Rom. iv. 17). The non-eternity of the world, its beginning (ἦν ὅτε οὐκ ἦν), its creation out of nothing (ἐξ οὐκ ὄντων), are in the Christian doctrine of creation definitions which (as a glance at the Arian formulæ will instantly show) so essentially distinguish between the world and the Son, that they are as correctly denied of the Son and affirmed of the world as they are incorrectly affirmed of the Son and denied of the world. It is evident that the question here is not merely one of distinction of time or duration, but that these definitions set up a fundamentally essential distinction, which makes the world, in contradistinction to the Son, *not* of divine nature (ἑτεροούσιος), not absolutely necessary, not independent, and therefore also not eternal, but in itself perishable, and incapable of preserving itself and its great multitude of smaller creatures, subsisting only by the will and good pleasure of that divine love, of which the finite world is in any case no sufficient object. On the contrary, the world with all its greater and smaller inhabitants is only a work of God's good pleasure, an object of His condescension (Ps. viii. 4, 5; Prov. viii. 30 sq.), as Hamann well describes it, when he calls creation a work of divine humility.

Thus, then, the Christian doctrines of the nature of God, of the Trinity, and of creation (*opera ad intra* and *ad extra*), all stand in most intimate and inseparable connection; and the importance of these doctrines, acknowledged as they are by all Christendom, with respect to the moral relations of man to God, is self-evident. When the absolute, immanent, personal love of God is misconceived, when the Trinity is denied, and the Son and Spirit of God degraded into being only the world, the world, and consequently man, occupy a totally different position towards God. God's free sovereignty

over the world departs, and man misunderstands that eminence and condescension of divine love upon which rests his own relation of dependence upon God. Then, too, his suitable response to this love, as also true humility, gratitude, and submission are lacking; while, on the contrary, a paganizing deification of the world or humanity or self[1] appears, and by its coarser or more refined selfishness destroys true religion, that bond of love, a love full of humility, between God and man, and consequently disturbs the whole moral relation of mankind. Well then may we pray that the faith of the Church catholic in the Trinity of God the Father, the Son, and the Holy Ghost, sealed by the sacrament of Holy Baptism, may remain among us sacred and inviolable.

CHAPTER II.

OF CREATION.

It was from, with, and in condescending love that God created the world; the Father created it through the Son in the Holy Spirit of love. Creative love is absolute, and not like creature love, conditioned by an object, but itself produces and conditions its own object. The natural love of the creature is produced by the charm or loveableness of an object, and therefore presupposes one; but the creative love of God, self-sufficing in His Trinity, presupposes no object beside Himself, was not produced by anything external to Himself,—for then it would be rather created than creating,—but, moved by itself alone, first produced all that exists, with all its goodness and loveliness, and then looked approvingly at all it had made, and behold it was very good (Gen. i. 31; Rom. xi. 35).

[1] Dr. Strauss, in his Soliloquies on the transitory and the permanent in Christianity, acknowledges with perfect candour, that that method of "modern culture," which is the canon of his criticism, seeks to bring "a new paganism into Protestant Germany."

Nothing is first given it, it precedes everything. Beside the Triune God there was nothing eternal, no object which attracted, effected, or solicited His love, nothing eternal, nothing divine, nothing independent beside Himself; heaven and earth and all things came into existence through absolute love, were made by the Father through the Son, through the Word, and without Him was not anything made that was made (John i. 3; Rom. xi. 36). It was His good pleasure, His counsel (*θέλημα, decretum*), that the world should be, and it was through the power of His will, of His love, which produces all from itself. Not as though this love had hitherto been inactive, or had first found its object, its sphere of action, in the world; no, God is Himself truly love, eternal love, and for this very reason as perfectly objective to Himself in the Trinity, as He is active in this perfect objectivity. It is therefore only through the condescension of His loving sovereignty, of His all-powerful love, that He, with self-renunciation, caused a something besides Himself to come into being, which, as surely as it is not God, and not, like the Son, equal with God (Phil. ii. 6), is not the adequate object nor the exhaustive expression of His absolute perfection (*χαρακτὴρ τῆς ὑποστάσεως*), but only the work of His fingers, wherein He graciously commences with babes and sucklings, out of whose mouths He perfects *praise* (Ps. viii. 3, 4). In the humility of love He manifests in the world through the Son (Col. i. 15 sqq.) His glory, nay, partial images of Himself in the reasonable creatures, in men and *angels*, who, however, are profoundly subordinate to the express image of His being and the brightness of His glory in Christ, their head and Lord (Heb. i. 2 sq.).[1]

Creation does not necessarily and eternally result, like the Son and Spirit, from the nature of God (*ἐξ οὐσίας*), it is no essential effluence thereof, nor is it from any other being, but from the *will* of God (*ἐκθελήματος*), and it exists through a

[1] Homoiousia, but not homoousia, may only perhaps be predicated of them.

free, *i.e.* not an absolutely necessary and eternal, act of that will. It would be incorrect to call the greatest work of free love an *accidental* one on this account, for are the acts of the will accidental because they are not absolutely necessary? Is not that activity which constitutes the living existence of the vitality of a being, different from that effected by the acts of the will, but are these therefore accidents or incidents? So, too, do the *opera Dei ad intra et ad extra* differ in respect of necessity, without the latter being in consequence tricks of accident or caprice, for which, moreover, there is no room where love prevails and works.[1] Creation is not an immanent productivity of the divine nature, but an act, a fact, a deed of God; it has therefore *a history*. The Bible begins with the *history of creation* by opening the history of the world, with divine certainty apart from human argumentation, with the truth, only to be understood as a *fact:* In the beginning God created the heavens and the earth. Such a beginning proceeding from no natural cause, but founding nature and its causality upon a free act of Almighty will (*potentia ordinans*), is supernatural, is a miracle, is the primary miracle, and to this miraculous foundation of nature is then joined, as the *natural continuation, its preservation* (*potentia ordinata*). Their connection, however, by no means forms a uniformly advancing series, but fresh beginnings are ever appearing both in the different grades of co-existing creatures and in their succession in epochs of disappearance and origination, which though not absolutely miraculous, because based upon an existing foundation, are still relatively so, inasmuch as they are not a continuation of already existing natures, nor of their laws, but on the contrary introduce new natures, and, moreover, of a higher kind. The history of creation plainly shows, as accurate investigators of nature have also proved, in

[1] The *opera ad intra* might be called the effects of *necessary*, and the *opera ad extra* the effects of free love (grace),—a distinction which, because love is the foundation of both, excludes both constraint in the former and accident or caprice in the latter case.

various histories of development, that the higher species of creatures did not grow by a natural process from the lower, but that they originated and were appointed, both with and after each other, by special acts or words of creative will. It also brings to light the fact, that the origin of things has quite different laws from their continuance. As, then, it is the free will of the Creator which makes the beginning of things and works miracles,—for every act is miraculous which is not founded upon the existing, but on the contrary itself founds something *new*,[1]—so also is it freedom, free will, in general, which, as the power *not* to be determined by some law of nature, but itself to resolve on something new, has in it something of the creative, of the miraculous. Everywhere does the will, as a free and higher causality, interpose in the lower and earthly sphere of nature, and effect in it such things as of its own power it could not produce, works of intelligence, which surpass its natural powers. So also does God govern the world and nature as its Lord and the giver of its laws, not as its servant, for His free and active will is on the contrary its law. The deniers of miracles, who maintain an eternal, indissoluble *chain* of an unalterably determined causalnexus, abolish both Divine and human freedom, and stand in fundamental contradiction, not merely to individual miracles, but to the scriptural *doctrines* of creation, sin, and redemption, or *renovation*, whence it follows that the idea of miracles is not merely of physical or metaphysical, but also of ethical importance.

In the history of creation the miraculous action of Divine love comes forth, especially by means of the contrasts, which God both creates and so brings into agreement that their harmonious union ever points back to the original creative unity. He did not call forth His individual works from things homogeneous to them, not light out of dawn, but out

[1] Not the *old* but the *new* is wondered at. Non sunt mira, nisi nova et rara.

of darkness; He makes the one, and then forms the other in it; He forms the duality, and then combines it into the unity of love. God created the heavens and the earth; and the earth was without form and void, and darkness was upon the face of the deep. Heaven and earth stand in a connection of contrast; the earth is at first created as obscure matter, but yet hovered over, embraced by the Spirit of God; light is made by the word, and light and darkness are divided, and follow each other at intervals as night and day. Then the water and air, and water and land, which gives its increase, are divided, and yet still, though by way of contrast, belong to and influence each other. The individualizing formations of the following days' works, of which the fourth unmistakeably looks back to the first, the fifth to the second, and the sixth to the third, at first manifest a more decided distinction of light and dark bodies and times, and then cause water, air, and land to be filled with the manifold species of living creatures, which are as much divided into sexes as they are united in love, because they are of one origin. Divine love most glorifies itself in the creation of man, for its supreme work, the image of God, is formed of the poor dust of the earth, and soul and body, the heavenly spirit and the earthly matter, are wondrously interwoven into a conscious *personality*, and this personality doubly exhibited in man and woman, who are appointed by divine love to a communion of life and love in marriage. The body is of earthly matter, and lives on the earthly productions which the love of God has plentifully provided for it; its animating, loving soul is inbreathed and breathed upon by the Spirit of God, is akin to God. In this union of body and soul, which forms the fundamental characteristic of human nature, there is no flaw or defect, which only Manichæism seeks to attach to matter, or to the body, or generally to the *substance* of men. God created man in this substance; He harmoniously combined body and soul, the sensuous and supersensuous, the heavenly and the earthly,

in man as the highest of earthly creatures; and therefore it is good thus, for all that God made and ordered is good. Love creates only that which is good (Gen. i. 13), and as loving care or providence, which rules not merely over but in all things, graciously dwelling in and divinely ruling over them, sensibly near to those who seek God, but hidden from those who shut their hearts against Him (Acts xvii. 24–30), also *preserves* what it has created. Creation and providence prove the greatness of God's love, not merely by the enormous extent of their sphere and operations, but still more by that most special and sympathetic care for the little and the individual, which does not, because concerned with the countless stars of heaven, forget even the fowls of the air or the flowers of the field (Matt. vi. 20 sq.), but sends even the exalted spirits of heaven to perform humble ministries for the welfare of insignificant man (Heb. i. 14; Matt. xviii. 10). Holy Scripture specially brings forward the loving faithfulness of God to the little, as contrasted with the greatness of the world (cf. Ps. viii. and elsewhere); wherefore Hamann also says, that it was written to prove that the government of God extends even to trifles. Luther, too, aptly individualizes and specializes the article on creation in his exposition: "I believe that God made me, etc., from which faith directly results the moral obligation, for all this I ought to thank and praise Him, to serve and obey Him." He who acknowledges that he has nothing from himself, but owes *all* to God, acknowledges in himself creation out of *nothing*, and is conscious that in himself also, the object of creation, which is the glorification of the Creator in and by the creatures of His love in proportion to their powers, is fulfilled.

CHAPTER III.

ON THE DIVINE IMAGE IN MAN.

If God, who is love, made man in His own image, this image must have chiefly consisted in the filling of man's soul with divine love. Love created man to resemble itself, in other words he was created for love, and consequently for personality, for self-consciousness, which is a fundamental assumption of love, but also for the believing knowledge or objective consciousness of the Loving and Beloved one from whom he received both life and love. As, then, self-consciousness is not attained and acquired knowledge, but knowledge implanted by creation, nay, is the conscious soul itself, so too the knowledge and love of God (God-consciousness) is neither attained, nor acquired, but innate,—a consciousness originally given with and in human nature as such, just that whereby God formed Himself therein, or, in other words, made it in His image. It must be said of all love, that it is not a thing self-made, but made by man, given and produced rather by the object than the subject. Conjugal, parental, and filial love, which form the most essential, moral, or dutiful relations of men, are innate; how much more must the love of God, the original foundation of all piety and duty, be also innate in man! Even in those lower stages of inclination or attraction which prevail in the unreasoning creatures there is a touch of the preserving and providing care of God; certainly then those emotions of love which pass through the God-related human soul, and draw it not merely towards other souls, but towards God Himself, whom all that can love must love, whether consciously or unconsciously,[1] must flow from the supreme source of love. The opinion that the history of mankind

[1] Augustine, *Soliloq.* lib. 1, 2 sq.: Deus quem amat omne, quod potest amare, sine sciens sive nesciens. Deus, a quo exire, emori, ad quem redire, reviviscere, in quo habitare, vinere est—Quo nisi Deo plenus est, qui plenus est dilectione?

began with a savage or brutal state of nature, with a non-human condition, that it first made itself human, invented, from the wisdom which comes of necessity, religion, marriage, the family and the state (which, however, are all null and void without love), is so rude a contrast to scriptural and Church doctrine, so coarse a Pelagianism, without even a notion of Divine Love, that we need devote no space to its refutation. Nor can the view that the human soul was filled with only an uncertain, obscure presentiment of and longing for the Divine, or that it was furnished with only empty dispositions for the Divine, suffice. On the contrary, as light was created on the first day, so was the whole earthly creation, which attained its consummation in man, a manifestation of God in the light of His love, which brightly illumined and inwardly warmed the human soul. That the existence of God was known is evident, for *God manifested it to them* (Rom. i. 19); they did not first discover it, they did not need it to be first proved, that there might be a God;[1] God had Himself proved His existence to them, manifested Himself to them, given Himself to them to be known and experienced as love (Acts xvii. 27), the all-filling, personal love, who made them, who pervaded them, that they might return His love and serve Him in *righteousness*, innocence, and holiness (Eph. iv. 24).

Of this love of God, of this indwelling of His love, of Himself, they were conscious through *faith*. Faith is the organ with which the soul not so much loves as apprehends the love wherewith it is loved, receives it, and tastes its sweetness. As surely as the love wherewith God loves man is the cause of his salvation, nay, is his salvation, his happiness, so essential is faith as its conscious appropriation, its

[1] *There is a God;* this indefinite proposition, which, as Daub somewhere remarks, only excites the question: What kind of God? is the first main axiom of so-called natural religion, in opposition to which the first division of the Christian catechism begins with that most definite self-testimony of the living God: *I am the Lord thy God.*

assured certainty and possession. Saving faith is not a general belief in the unity or infinity or omnipotence of God, but that special belief of His love whereby He is *our* God, the inward confidence that God loves us and dwells in us by His love. The love of God was shed abroad in the innocent heart of the first made man and filled his whole soul, which, pervaded therewith by faith, felt happy in its belief in this love. But it was not only happy in this belief, but also righteous or good, for belief in the love wherewith it was loved, begot and cherished in the heart a true responsive love, and thus established therein the sum-total of all good, viz. the love of God with all the heart, with all the soul, and with all the mind, which includes also the true love of man, and loves in a neighbour the image of God (1 John v. 1). The holy will of God, who is love, concerning His created image can only be love, which is therefore called in Holy Scripture the fulfilling of the law (Rom. xiii. 10), *i.e.* perfect righteousness (Eph. iv. 24). Where it lives it is no idle feeling, but an active spiritual power filling the whole heart with pure affections, the soul with holy will, and the mind (*διάνοια*) with light and truth (Col. iii. 10); for what is truth but the agreement of the subject with the object, or in a closer and higher sense the agreement of man with God? And where is this, if not in love? It unites man with God and his neighbour in the union of the Holy Spirit, who is as much the Spirit of love as of truth. Perfect, however, as love is, no one can say that it is therefore a superhuman, a supernatural perfection, an infinite ideal, a spirituality for angels, from which man must remain at a distance, or which he can only with pains and difficulty approach. Certainly he knows but little of the human heart who does not perceive that love, as well as the most divine, is also the most human of sentiments, who does not feel that human nature only feels quite at home and well and sound in love, that in it alone the soul finds its happiness, the mind its peace, the

heart its true life. Our very notion of the human heart is none other than that of love; the heart always loves, heart and love are synonymous; the life of the heart is love, only this life may be affected by disease, by mortal disease, viz. when love is not godly but ungodly, when it is selfish, carnal, and then changing into the opposite of true love, works not life but death. But if man, as the image of God, is appointed to life in God through love,—for he who abideth in love dwelleth in God, and God in him,—then love based upon faith is the soul's inmost, most natural, freest and happiest life. The harmony of all the powers of the soul, the concord of all the operations of the mind, the equilibrium of all the impulses and feelings, is effected by the favour and love shed abroad in the heart by the Holy Ghost (Rom. v. 5). Harmony is not something above the notes, but in them; health is not a supernatural excellence of the body, but its natural integrity; so, too, was this original righteousness no supernatural perfection (*donum superadditum*) in the first man, who, on the contrary, as certainly as he was the first made image of God, naturally lived in first love. To sinful corrupt nature, such love is indeed supernatural, and so surpassing its powers, that it can only reattain to it by regeneration from a Divine source; but to innocence, to the pure heart, nothing is more natural than love, as it is beautifully expressed in Richter's hymn,—

> Du darfst ja nur die leichte Liebe üben.
> Ein kleines kind kann ja die Mutter lieben.[1]

Such a childlike relation of man to God the Father by no means results from the natural cause, that man is a creature of God,—for then all creatures would be by nature children of God,—but from the moral cause, that he was created in the Divine image, and united with God by the bond of love. It was just because this sonship was a moral one, based upon

[1] Thou hast but to do that easy thing, to love; a little child can love its mother.

and consecrated by love, that it could be lost through unfaithfulness and sin, which obscure the divine likeness,—that man could become a lost son. This then is his *guilt*, while his original sonship, being the gift of love, is not his *merit*, for in the love of a child merit and effort are quite out of question. A love which costs effort, like a meritorious innocence, is a contradiction in terms. Love goes with inclination, and there can be no disinclination, no effort, in love as such. It is from God, and therefore no human performance; it is created by God, not manufactured by man; it is given, not obtained. When obtaining love is spoken of, only the love of others can be meant, it cannot be said that the love with which we ourselves love is obtained or earned. He who boasts of his love as his work or his merit has never loved, a love produced by effort is no love at all. Merit can only be the *result* of an act, but love is its *motive*; it is not done, but does; it is not a work, but it works; it is not willed, but it is the good will itself, and must as such precede whatever good man might be capable of doing or effecting; for that alone is good which goodness does, which love effects. But love itself cannot be caused by an act of man, but only by the goodness of the All-Good, by the bestowal of His love. Where the whole heart, the whole soul, is filled by it, and it is consequently opposed by no evil inclination, there is peace and concord, and therefore no struggle, no resistance, which always presupposes a discord, a hostile contrast to be overcome. Such a contrast was utterly unknown to the first human beings, in their state of innocence they were even unconscious of the contrast of good and evil, just as a healthy man, who has never yet experienced sickness either in himself or others, neither knows what sickness is, nor has to struggle against it.

It is no concession, but, on the contrary, our most special assertion, that this divine image imprinted in creation, this original righteousness both of heart and deed, was no merit of man, because it was no virtue of his producing, no likeness to

God wrought by his own power. Here, too, must we then most decidedly oppose that Pelagian morality, which denies the moral character and value of original righteousness on account of its lack of merit, declaring it a merely natural product, of no more moral importance than the innocence of an animal or a plant. Such morality, which is fundamentally opposed to the Christian, appraises the moral value of man only according to the standard of his own merit, *i.e.* of what he owes to his own effort, what he has brought about in his moral condition by his own will. Hence all virtue is only an act of the will, all sin its inaction. The conditions, the dispositions (*habitus*), from which such acts of the will result, are matters of indifference, are but the raw material which the will has to deal with, when anything has to be done. For this whole system of morality is directed not so much to what a man *is* as to what he *does*, and turns in general more on the hand than the heart, is rather the moral science of the dealings than of the life. Its chief principles, as a rule, begin with—*Act* so . . . and consequently neither embrace the corresponding department of *suffering*, in which the moral character is proved, nor the perennial inner springs of the moral life. Even eternal life is, by such a morality of mere outside action, regarded as pre-eminently a state of external felicity, which man is to purchase by the merit of his actions, or, where this expression is avoided as too gross, by the worthiness of his actions, and that from God, who is to mete out felicity in proportion to the weight of this worthiness. The less the matter to be acted on by the will repays its efforts, the more not merely external, but also internal hindrances are encountered in acting in conformity with moral law, the greater therefore the force employed by the will to produce or rather to force such action, the greater the merit or moral praiseworthiness of its agent. If, then, a man's moral worth is to be determined by the standard of merit, the good has properly no independent value, it is

measured not by itself, nor by God, but only by the greatness of the opposite to be overcome; and since the opposite to the good consists not so much in the indifferent as, on the contrary, in the evil, which it is the most difficult, *i.e.* the most meritorious, to overcome, the value of the good depends upon the proportion and quantity of the existing not good, or evil. If this is the case, it would be desirable to be ever increasing the opposite to good in human nature, that its conquest might result in so much the greater merit, and to make the fulfilment of duty more and more difficult, that its meritoriousness and value might be enhanced; and the struggle between desire and dislike, or between the performance of duty and the heart's aversion to it, would be morally the highest excellence. That if this were so, God would not be good, is self-evident.

They who deny these absurd consequences of self-righteous morality carried to an extreme, do so at the cost of its consistency, for the truth of the matter constrains them to make admissions which abolish the principle of this false morality. Such an admission is involved in every acknowledgment of the value of love, which the greater its life and activity, the less is its merit, in every acknowledgment of the pre-eminence of a morality which has become so habitual as to form character, over mere acts of morality put forth in individual manifestations of power. For the more good becomes character or second nature, the less its meritoriousness; while moral perfection evidently consists in willing as well as doing the good in freest love, in every conflict between good and evil. Necessary and honourable as the conflict is so long as resistance proves the power of the evil, yet it must always be waged for the sake of its cessation, *i.e.* for peace and the triumph of the good; and undoubtedly the sway of the good increases in proportion as the opposite, which is to be overcome, decreases. Hence Christian morality, the divine morality of love, employs a standard exactly the reverse, viz.

one according to which *the moral or divine value of man increases with the decrease of his merit*, just as God, who is perfect love, is, without any merit, absolute good, or holiness. The command of the Lord, to be converted and to become as undeserving children, if we would enter the kingdom of heaven, upturns the whole Pelagian morality; and when we are also commanded, with a loving combination of the divine and the childlike, *to be perfect*, i.e. *to love*, as our Father in heaven (Matt. v. 44–48; Luke vi. 36), love, which is the bond of perfectness, is represented as the highest pinnacle of man's resemblance to God, and perfect love knows nothing of constraint or merit, because in it freedom and necessity are one. For this reason, too, the good and the beautiful are one in it; for all that originates from love and its favour is lovely, pleasing, and beautiful, while all goodness which is the result of constraint or effort is without grace or beauty.

The original divine image in the first created human beings, or the state of innocence in which they were created, did not then consist in a merely negative innocence,—such as might be predicated also of unreasoning creatures,—nor in a mere state of not having yet sinned, but also positively in the fulness of divine love dwelling in them,—the love wherewith they both were beloved of God and loved Him in return, and by which their whole soul was sanctified.[1]

This, as has been already remarked, was no extraordinary virtue or supernatural task, but their natural vocation, their normal condition, for and in which they were created, and appointed to *have dominion over* the other *creatures* of the earth (Gen. i. 26). While all man's other excellences, apart from this sanctification, raised him above the brute creation only in *degree*, *religion*, whose true and inmost essence is divine love, and therefore the divine image, is the *specific* characteristic of human *nature*, which *essentially* distinguishes

[1] Non est anima ad imaginem Dei, in qua Deus non semper ist; comp. *Apolog.* p. 53.

it from all other earthly creatures.[1] They all, including man, if conceived of without religion, are but members in the chain of finite existences, swallowed up in their causalnexus, involved in their attraction, subject to the attraction which draws them downwards, and only by their strength or skill, their cunning and prudence, superior one to another. By his reason and will—so far as they are without Divine contents —man is so little lord of the earth, that, on the contrary, though seated on a throne, he is, if his heart is set only on worldly possessions, its slave. Man is emancipated from bondage to the earth and raised to be its lord only by the love, that unites his soul to God the Father, the Almighty Maker of heaven and earth. It is this that raises him above the whole visible creation, and frees him from the service of the finite and the perishable by consecrating him to its service, to that of his God. He who serves God in sacred love, he who is united to Him in spirit and in truth, who has in his heart the Lord of heaven and earth, rules with Him, is free from the service of the creatures who, on the contrary, are obliged to serve him, and, delighting in his God, seeks nothing in heaven or earth (Ps. lxxiii. 25), for neither height nor depth nor any other creature can separate him from the love of God. Man's dominion over the earth, which is the direct result of the divine image (Gen. i. 26), is therefore no merely physical or psychical prerogative, but an ethical and religious relation. Man, the last of earthly creatures, is also their intellectual crown, who, with his feet upon earth, reaches heaven with his looks and thoughts, and conscious in his heart of the love of God, and beholding also His eternal power and Godhead in His works around, offers him thanksgiving, praise, and adoration. Thus man, bearing in an earthly body a living soul stirred by the breath of God, unites heaven and earth within

[1] Summum bonum hominis in sola religione est; nam cetera, etiam quæ putantur esse homini propria, in ceteris quoque animalibus reperiuntur.—Lactant. *divin. institut.* I. iii. c. 10.

him, and in virtue of the divine image is, through the consecration of religion, the priest of nature, and in this his priestly is involved his royal character (Rev. i. 6). This character is no addition, no merely ornamental completion to an otherwise only animal nature, but it is the constituent stamp, the normal composition, of the entire human being, which is to be wholly sanctified in love and dedicated to the service of God (1 Thess. v. 23; 1 Cor. x. 31). It is therefore also *inextinguishable*, for though it ceases to be the *form* of human nature when this is deformed through sin, it yet ever remains its *norm*, its canon, just as health continues to be the norm even of the diseased body, which feels itself sick and wretched just because it is at variance with its immanent law. The irreligiousness of an animal is not its disgrace, its ruin, because it is not intended for religion; but the ungodliness of man is his ruin, just because godliness is his happiness, so that the very misery of his desecration witnesses to the original consecration of his nature, and the depth of his fall proclaims his innate sovereignty, for, as Pascal aptly remarks, the misery of fallen man is that of a dethroned monarch.

The divine image in man is also the reason of his immortality, which rests, therefore, upon neither a merely physical nor metaphysical, but upon a religious or sacred basis. Nothing finite can of itself continue to endure, or become infinite; this is possible only by its union with the Infinite, with God. Religion, as the union, the personal spiritual communion of man with the absolutely immortal infinite God, is the pledge of his personal immortality, of his eternal life, in which the impersonal creature, who has no communion with God, has no share. What divine love created to be its own image, it cannot, without abolishing itself, annihilate. If this union is disturbed by no sin, is a union of pure love, immortality as its continuance is happy; but if a hostile, and therefore deadly opposite enters into that living union, then immortality, so far as this opposite is not overcome, is

unhappy, obscured by death and the forsaking of God, on which account, too, the law, which binds the sinner and separates him from God, takes away the joy of faith in eternal life,[1] while the gospel, which releases him and reunites him to God, restores it. In the first man there was no opposite to love and to life in God; he lived without sin, in an undivided and unrestrained communion of love with the source of eternal life, and therefore, without disease or deadness of soul, rejoiced in a happy immortality. Such a life of peace could not be invaded, as life now is, by the death of the body and the distress of mind accompanying it. Not only Adam's soul, but his body also, with which it was associated, was sanctified as the external manifestation of the Divine image, was dedicated as a pure temple of the Spirit of God, was well-pleasing to God in its innocence and beauty. Why should this edifice, reared by God for a spiritual habitation, for His own divine indwelling, be destroyed? Why, if he was to be removed from this earth, might he not have been transfigured, been clothed upon with a heavenly house (2 Cor. v. 1–4)? They who regard death as absolutely necessary, because of the mortality of the animal world or the constitution of matter, confound man with the animals, and misconceive that royal priesthood by which he is raised above the unreasoning creatures, and in which is given him even now, after the destruction of the sinful body of this death (Rom. vii. 23–25), the pledge of immortality and resurrection (2 Cor. v. 5). They also misconceive the relation of spirit to matter by regarding the latter as an insuperable, impenetrable contrast to the former, as only a coarse, obscure covering, as a burden or prison to the spirit, by admitting no vital penetration and transfiguration of matter by the quickening spirit, but always regarding it as an evil to be borne for a time and then stripped off. This is a spiritualistic Manichæism, which

[1] It falls into the background in the O. T., because here the revelation of the law is predominant.

also annuls the resurrection of the dead (1 Cor. xv. 11 sq.) and is at variance with Scripture, which does not represent matter as a hostile contrast to the spirit, and esteems nothing evil which God has created, but perceives all evil, whether physical or spiritual, and therefore both physical and spiritual death, to be the consequence of *sin*, which is to be thereby punished, repressed, and weakened. This false view of matter is in a moral aspect very prejudicial, for, as its consequence, the body, the sensuous or physical nature of man, always appears as more or less the supreme seat of evil, or as the chief temptation and fuel to sin. This is to assume in creation an original incongruity of mind and body, whereby wrong-doings, for which sinful men are accountable, are ill-excused and laid to the charge of their Maker. We abide by the Scripture which says, that everything which God made was each in its kind very good (Gen. i. 31).[1]

CHAPTER IV.

OF THE EXTERNAL CIRCUMSTANCES OF THE FIRST MAN.

Divine love, which imprinted its image in man, also reflected itself around him in the charms of nature as originally created, or in Paradise, wherein he was placed by God. If man, as the image of God, was endowed with dominion over the earth, and appointed its head, it follows that its condition must have been proportionate or analogous to his own. The love which created man and dwelt in him, dwelt also around him in the habitation it had prepared, and therefore so graciously furnished and adorned for him as to make it a delightful abode—a garden of God. Herein, too, was his earthly vocation allotted him, for he was not to roam idly in it, not inactively only to enjoy it, but to till and to keep it

[1] Comp. Augustine's *Confession*, lib. viii. cap. 12.

(Gen. ii. 15). He was to be a tiller and gardener, for this is the simplest and primary manner in which man outwardly proves his God-bestowed dominion over the earth, and for this reason agriculture was always regarded by the nations of antiquity as a sacred institution, and still forms the proper basis of human society. Thus his earthly occupation, and consequently the labour of his working days, was assigned to man by a divine ordinance; but that he might never forget in his vocation to rule over the earth, his heavenly vocation to serve God, in the *labora* the *ora*, there was appointed to him, after the working days, the seventh day also, which, resting from earthly occupation, he was to dedicate to the direct worship of God. The appointment of the Sabbath, combined as it is with creation itself, is of high ethical importance. It proves that religious worship is in its origin no human institution, that, on the contrary, man was by his very creation destined thereto, and that therefore the third (fourth) commandment essentially belongs to the natural moral law or to the divine law of nature (Ex. xx. 8–11). This leaves uncompromised the liberty of the N. T. Church, both with respect to the choice of Sunday instead of Saturday, and to the regulation of its customs of public worship, the Decalogue merely laying down the most general principles of the law. In the original distinction of the work day and the holy day, corresponding to the twofold vocation of man, to serve God as *His priest*, and to rule the earth as *its king*, is prefigured in this primal history the distinction between Church and State, which, though both instituted by God and belonging to each other, are yet not therefore one, but will be, as in the beginning so also at the end of all things, to the time of the new heavens and the new earth (Rev. xxi.), distinct from each other.

Everywhere in the Church a holy *time* points to a holy *place* dedicated exclusively to the worship and service of God, and this is exhibited also in Paradise. It is not difficult to

recognise the place of the sanctuary in Eden, the Shechinah, as it were, of the garden of God, in those mysterious trees in its midst, designated as the "Tree of life" and the "Tree of the knowledge of good and evil," because through the former the promise of divine favour, through the latter the command of divine holiness, was made perceptible to the senses.[1] As the holy things of the temple were not to serve for daily use, so neither was man to eat of the tree of knowledge as of other trees. Its fruit alone was forbidden to him by the Lord, who had given all to him that he might be constantly reminded by a visible sign, that though lord of the earth he was yet to be subject in all humility to the Lord and God of his life, and to serve Him, not only in love, but also in reverence and obedience. This twofold vocation to dominion and obedience, to possession and renunciation, is significantly denoted by the twofold saying (Gen. ii. 16): "Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil thou shalt not eat;" just as in the law of the Sabbath (Ex. xx. 9 sq.) six days are granted to man for his work, but the seventh forbidden him. The sovereign right of man to use earthly things for his own benefit, and to rule in his home, nay, in his kingdom, ceases with respect to things divine, ceases in the house of God, where humble service is his duty, where even the king, to whom all do obeisance, renouncing his rank, must bow to the command of God and pay the homage of worship to the Lord of all lords. The dwelling-place of man in Eden would not have been commensurate with his double, his both priestly and royal, position, unless there had been in the garden of God, which he was to dress and to keep a holy *place*, a sanctuary, corresponding to the holy *time* of the Sabbath, such as we have found amid the sacred trees.

Such a time and place were and are the more necessary,

[1] Comp. Luther's *Exposition of Genesis*; Walch, Part I. p. 169.

since man was to serve the Lord, not in *solitude* and after his own pleasure, but in common with his neighbours, for religion, as the bond of love with God, was also to bind him in spiritual communion with his fellow-men. It is not good for the man to be alone, said God; and why should he not be alone? but because his love was to expand, because he was not only to love the God above him, but also his fellow-men about him, and to prove by such love of his neighbour the truth and reality of his love of God (1 John iv. 19–21). And because, as mankind increased, their fellowship in love would be the most important of all things, divine love instituted the marriage tie as the cause of their propagation, *i.e.* just that inmost communion of love and life between man and woman which knits ever new ties of love in the children growing from it, and continues to call into being similar ties by fresh and still more widely extending ramifications. If mankind did not naturally originate from the lower creatures, but was created by God, it is not more marvellous that the first woman should have been made of the substance of the man, than that the first man should have been formed of the dust of the earth; nor is the present origination of man from a father and mother less marvellous.[1] It is unmistakeable, moreover, that if the woman had been made in the same manner as the man, the copulation, the belonging to each other in love, the being one flesh (Gen. ii. 23; Eph. v. 28 sqq.), would not have been so prominent in her creation. We cannot here discuss,

[1] Propterea Deus creare vult *unum*, de quo multitudo propagaretur, ut hac admonitione etiam in *multis* concors *unitas* servaretur (Acts xvii. 26). Quod vero femina illi ex ejus latere facta est, etiam hinc satis significatum est, quam casu mariti et uxoris debeat esse conjunctio. Hæc opera Dei propterea sunt utique inusitata, quia *prima*.—Augustine, *de civit. Dei*, lxiii. c. 27. "Whatever is primitive is original, is miraculous, and because not produced by its law, is not produced according to it. Law continues what already exists, and controls its preservation, hence it belongs essentially to the idea of preservation, while miracle appertains to that of creation. Miracles are new creations, or renewals of the old."—Comp. Twesten's *Dogmatik*, Part I. p. 365 sqq.

but merely hint in passing, how the family together with the paternal authority and with its manifold relations of affection, service, and property, and, furthermore, the race, the tribe, the State with its social organism, are developed from the marriage tie, blessed and hallowed by God, and how, consequently, all the social bonds which unite mankind are founded, not upon a human invention, but upon an appointment sacred and divine, though often, indeed, perverted by the sin, selfishness and tyranny of man. The hint will suffice to make the image of God, who is love, apparent in marriage also and in all the social relations of mankind, and to show that love as the bond of perfectness is there the fundamental constituent. It is well known that betrothed and conjugal love, as the closest and happiest tie, is often compared in Holy Scripture, whether of the Old or New Testament, to the covenant of God with the human soul and with His elect Church; nay, that this covenant itself is often designated as a spiritual conjugal tie, and unfaithfulness to it as adultery. The profound inwardness and ardour, however, of the divine love involved in such, not typical, but archetypical, comparison and designation, is but too little considered.

In concluding the doctrine of the primitive condition of man (*status institutus*), on the foundation of which alone the fall of the *status destitutus* can be rightly appreciated, we have only once more to reiterate the assertion of its actual truth and reality, in opposition to the view which regards this primitive state as only the archetypal ideal of human nature. This opinion contradicts the truth of Holy Scripture, spreads a veil of unloving obscurity over the bright beginning of God's loving dealings with the human race, and especially darkens the true perception of evil, which can only be rightly apprehended in contrast with original good, while every view, which does not make it proceed from an actual self-incurred fall from original righteousness, refers it to God's creation, and so denies its true character.

SECTION II.

OF SIN AND THE LAW.

CHAPTER I.

ON THE NATURE OF SIN.[1]

EVIL is the contrary of goodness, and goodness is love, for God is love, and there is none good, absolutely good, but God only. Man is only good so far as he is like Him in love; as abiding in love, he therefore abides also in God, while he who abides not in love abideth not in God, but departs from Him, and thereby becomes evil. Evil or sin is that which is neither *in* nor *from*, but *contrary to* the good God; it is the anti-godly, the godless and therefore the loveless, the hostile in contrast to the friendliness of love, the unholy carnal disposition which is enmity against God (Rom. viii. 7). Sin as the contrary of love has a twofold character; it is both negative and positive, defective and affective. It consists, first, *defectively* in the absence of the love of God and one's neighbour, by which the heart, soul, and mind are not habitually pervaded; hence the heart is wanting in purity and holy fulness of feeling, the will in elevation and sincerity of effort, the reason, which turns from God, in light and truth;

[1] Though not everywhere agreeing with it, I yet refer with pleasure to Julius Müller's profound and complete work, *Die Christlichen Lehre von der Sünde*, 2nd ed., Breslau 1844.

for he that loveth not knoweth not God, because God is love (1 John iv. 8).[1] That such an internal defect in man is not from God, who made man in His own image, that it is contrary to his divine destination to abide in the love of God, and that therefore such an absence of the Holy Spirit who was to dwell in man is a fault or sin, cannot be denied. It proves itself evil by being the evil root of all spiritual sloth, indifference, debility and deadness, and by bringing forth *in actu*, or rather *in non-actu*, countless sins of omission.

But it does not stop at deficiency, for the heart cannot tolerate a vacuum. On the contrary, when love retires, its *positive* contrary, viz. the affection of *selfishness*, immediately comes forward and fills heart, soul and mind; and this is the *second* and affective side of sin.[2]

The nature of love is self-abnegation, as that of sin is self-seeking. Love is based upon free personality, it presupposes the existence of self as the Ego, because only the I can have a Thou, the self another self, but it is only love through the fact that the Ego does not abide in itself, but passes on to and combines with another, that the self finds the aim and object of its life and efforts in another self, that the subject finds an object in another subject. It is alien to love to be its own object, for love seeketh not her own (1 Cor. xiii. 5); it lives not in, not for itself, not in its own mind and will, but in and for the sake of one beloved, the loving soul would live and move and have its being in the Lord its God; it would please not itself, but Him; it desires not self-contentment, but His peace; it would not be its own master, but the Lord's servant, serving its neighbour in love for the Lord's sake. This self-renunciation of love is no self-losing; on the contrary, it is just in the objectivity of loving and being

[1] Defectus sunt ignoratio Dei, non ardere amore Dei, vacare metu, fiducia Dei.—Melanchthon, *Loci* 1543, *de peccato originia;* comp. Augsburg Confess. art. 2.

[2] Hos defectus comitantur pravæ inclinationes, *amor nostri* superbia.—Melanchthon, *l.c.*

loved that the soul finds its true happiness; in God, whose image it is, it finds itself and its happiness, if it has no other gods but Him; he who honours and loves his parents and masters thereby builds up, in virtue of the fourth commandment, his own happiness; and he who loves his wife loves himself (Eph. v. 28, 33), as might also be said in general of loving one's neighbour, while, *vice versa*, no one will assert that he who loves himself also loves his neighbour. As soon as the subject refers its love in an isolating manner to itself it ceases to love; just as self-praise is no praise, so, too, is *mere* self-love no love, but a denial of love, which can only, as *lucus a non lucendo*, be called love; it is only life, only the animal instinct of self-preservation, and becomes in its separation from the love of God and its neighbour only sinful *selfishness*. Holy Scripture nowhere recommends a self-love exclusively relating to self, nor is there any table of the law containing such duties; on the contrary, the first duty in the following of Christ is self-denial (Matt. xvi. 24 sqq.). Where self-love is thought of it is always interwoven with the love of God and our neighbour, and regulated and hallowed thereby. *It is in God that man is to love himself*, his higher self, that the copy is to love its original. The love of God will prepare for him true happiness, while, if he loves himself out of God, he gains harm to his soul. The command, Thou shalt love thy neighbour as thyself, is not intended to prescribe first an egotistic self-love, which is rather forbidden than enjoined, and then to make this the pattern of our love to our neighbour; for it does not say, As thou lovest thyself so love thy neighbour,[1] but commands us, on the contrary, to seek the object of our love of man not in ourselves but in our

[1] Compare the excellent remarks of Luther on Gal. v. 14 in the *Shorter Exposition of the Epistle to the Galatians*, Walch, Part IX. p. 303 sqq. Comp. also Schleiermacher's *Ent. eines Systems der Sittenlehre* (Berlin 1835), p. 365, and Augustine, *de doctrina christiana*, I. 1, c. xxiii.–xxviii.; I. ii. c. vii. Of selfishness Augustine justly says: Talis sui dilectio melius odium vocatur. Comp. *de moribus ecclesiæ catholicæ*, c. xxvi.: Fieri non potest, ut se ipsum,

fellow-man, to regard him as our self, our fellow-self, or other self, so that he ceases to be a stranger, and becomes our neighbour. Hence our Lord also answers the scribe's inquiry, Who is my neighbour? by showing him to whom *he* ought to be a neighbour (Luke x. 29–36). Not egoism but tuism is love, and we do not love till we have a second self, till we find ourselves again in our neighbour, perceive that we and our fellow-men are children of one Father, members of one body by an internal fellowship, and therefore love them for God's sake. Thus is our natural ordinary life raised to one nobly human and spiritual, by the power of that love of God which both comprises in itself and produces from itself all true love to man, and is the cause of all happiness. When the former sinks the latter sinks too, and the affection of selfishness or egoism becomes the more dominant in the soul.

The *affection* of selfishness (*concupiscentia*) proceeding from the *defection* of love (*carentia justitiæ originalis*) is like the latter, neither a deed nor a performance (*actus opus*), but a condition, a quality (*habitus, qualitas*), which, as the opposite of love, is as antagonistic to the original divine image in man as love corresponds to it.[1] It is just because of this antagonism that sin (ἁμαρτία) is habitual sin or sinfulness (*peccatum inhabitans*, Rom. vii. 17, 20), from which, as symptoms from a disease, proceed actual sins, sins of omission and commission, of every kind against God's commandments. Being itself the impure desire of the soul which is affected by it, it also so influences all the acts of the will, that though these are as to their objects arbitrary, and may be either for-

qui Deum diligit, non diligat; immo vero solus se novit diligere qui Deum diligit. Diliges proximum tuum sicut te ipsum. Te autem ipsum salubriter diligis, si plus quam te diligis Deum.

[1] Nos igitur recte expressimus *utrumque* in descriptione peccati originalis, videlicet *defectus* illos, non posse Deo credere, non posse Deum timere ac diligere. Item *habere concupiscentiam*, quæ carnalia quærit contra verbum Dei, hoc est, quærit non solum voluptates corporis (sensuality), sed etiam *sapientiam et justitiam carnalem* et confidit his bonis, contemnens Deum.—*Apology for the Augsb. Confess.*

bidden or commanded, a certain amount of selfishness always adheres to them, just as a sick man may do different kinds of things and yet do feebly even what is lawful and necessary. But not only is indwelling sin of various kind in its actual manifestations modified as they are by the chequered material of the external world, it is so also in its formed habits in proportion as they are associated with one or another natural disposition. Not only human nature in general, but also its special individual distinctions, which are designed organically to complete one another in love, are the work of God; a fact proved even by the creation of man and woman, with the distinction of parents and children, of great and small therein involved. To it belong also the differences of natural gifts, powers, and impulses, by which some are fitted for a spontaneous, a ruling, a prominent, others more for a co-operative, ministering and retired position, as well as those of temperament and character, which were designed to keep each other in harmonious equilibrium in the human community. As, then, these natural distinctions are not abolished, and also not separated, but, on the contrary, all consecrated and combined with each other in holy harmony and happy fellowship by love, the bond of perfectness, so, on the other hand, are they desecrated, and either unduly exaggerated or unduly suppressed, and split into destroying discords by the entrance of selfishness. Then natural impulses become harmful passions, the manly character becomes tyrannical, the womanly womanish, the childlike childish, the strong temperament becomes violent, the warm hot, the tender weak, the tranquil lazy; what is elevated becomes arrogant, what is humble common; great strength makes men insolent, small strength cowardly. Selfishness, as the essence of sinfulness, is at the bottom of all these degenerations, each varying according to its natural substratum; for in all its departures from its state as ordained by God, human nature, ever addicted to itself, turns to its own way (Isa. liii. 6), nay, even those natural emotions of parental and fraternal

affection, of love for family and native land, implanted in the heart by God, are intermingled with selfishness, which, the more it loves its own and its belongings, the more it hates what lies beyond its nearer or more distant boundaries.

The whole sphere of human existence is not more pervaded by the soul than by the selfishness which cleaves to it; its centre, however, is that inmost point of the soul, the self, or ego. The chief seat of sin is the soul, the ego; this proposition must be decidedly maintained by a Christian system of morals in opposition to that widespread Manichæan-like view which refers sinfulness chiefly to the somatic or to the sensual,[1] and righteousness or virtue to the spiritual side of his nature, thus changing the ethic contrast into a natural one, a proceeding by which the soul seeks to excuse and justify itself at the expense of the body. Sin, according to its idea and nature, must be indigenous where righteousness is; if, then, the latter, as true love, as the outcome of the Spirit of truth and love, has its seat in the best and highest powers of the soul, in the reason, heart, and will, sin too clings to the same; for as a defection of true love it is a fault of the very same spiritual faculties which ought to be filled thereby, and as a selfish affection it consists in the circumstance that the human spirit, separating itself from its centre in God, makes itself its own centre. Hence it is inherent in the mind as mental obscurity, in the reason as false philosophy and self-deification, in the understanding as falsehood and unbelief, in the will as wilfulness in the heart as self-love and selfish desire.[2] Such spiritual selfishness may be combined, when it enters upon a self-chosen worshipping of the angels, with a suppression and mortification of the somatic sensuality (ἀφειδία σώματος), nay, it can make this its highest merit, while yet it is the more

[1] Comp., on the other hand, Nitzsch, *System der Christlichen Lehre*, § 108, note 2.

[2] Hi defectus et inclinationes non sunt *proprie* sentientis potentiæ (sensuousness) sed superiorum, mentis et voluntatis, et tamen sequitur etiam ingens ἀταξία in inferioribus viribus.—Melanchthon, *Loci*, *a.* 1543, *de pecc. orig.*

unchristian in proportion as it rises in such self-chosen righteousness, so that ordinary sensual sinners, just because sin occupies with them a more external position, and is, as not cleaving so directly to the ego, more easily perceived and put to shame, may precede these spiritual selflings (Matt. xxi. 31). Such self-righteous ascetics are vainly puffed up in the mind of the *flesh* (Col. ii. 18), which plainly enough shows that the scriptural expression *flesh* is by no means equivalent to the modern one of sensuality. On the contrary, where the word flesh is used, *in malam partem*, in contrast to the spirit, or the Holy Spirit (Gal. v. 17), it means the whole earthly sinful nature of man,[1] to which belongs not merely the body, but also the soul, the reason, and the will, in so far as they are turned from God, alienated from His Holy Spirit, entangled in the service of the creature, whether subject or object (Col. ii. 3).[2] Conversely, the idea of the spirit does not refer only to the soul, but to the whole man, whose spirit, together with his soul and body, is to be sanctified, and if not spirit, to become spiritual, so that Scripture speaks of a spiritual body (1 Cor. xv. 44, vi. 19) just as it does of fleshly souls.[3] Among the fruits of the flesh (Gal. v. 20) are enumerated those

[1] Even where this ethic contrast is not predominant, as *e.g.* John i. 14, still σάρξ does not therefore denote merely the body as bodily sensuality, but the earthly human nature in general, unless another flesh is expressly designated, as in 1 Cor. xv. 39.

[2] Melanchthon, *Loci Theol. a.* 1521, *loc. de vi peccati:* Sophistæ vocant carnem adpetitum sensitivum (Sinnlichkeit) obliti phraseos scripturæ. Neu enim corpus seu partem hominis sed totum hominem, tam animam quam corpus scriptura voce carnis signat, et quoties cum spiritu confertur, significat optimas naturæ humanæ ac præstantissimas vires citra spiritum sanctum.—Comp. Augustine, *de civit. Dei*, lib. xiv. c. 2–5. Specially interesting is the reference c. 2, that according to Scripture both the Epicureans, qui animum bonum in corporis voluptate, and the Stoics, qui summum bonum in animo ponunt, secundum carnem vivere, and that further, both *carnalitates* and *animositates* are *opera carnis*. See also Luther *On the Enslaved Will*, Walch, Part xviii. p. 2352 sqq., and among moderns especially, Müller, *die Lehre von der Sünde*, i. p. 166 sqq.

[3] Sicut spiritus carni serviens non incongrue carnalis, ita caro spiritui serviens recte appellabitur spiritalis, non quia in spiritum convertetur sed quia spiritui summa obtemperandi facilitate subdetur.—Augustine's above-quoted work, I. xiii. c. 20.

which belong to the soul (idolatry, etc.), and among the fruits of the spirit those which belong to the body, *e.g.* chastity. Flesh and spirit, used antithetically with regard to man, have always an ethical character, while the contrast of body and soul has a physical one; in the former case they are only abstract terms for the more concrete contrast of the natural and the spiritual man (1 Cor. ii. 14, 15), or of the old and new man (Eph. iv. 22–24; Col. iii. 9 sqq.), by which are understood, not the higher and lower portions of human nature, but in both instances the *whole man*, in so far as he serves either the law of God or sin. No flesh, *i.e.* no man, must glory before God, nor seek to justify his soul, *i.e.* himself, at the cost of his sensuous nature, which was created by God,[1] for before the law *all the world*, and by no means only the material world, is guilty (Rom. iii. 19); on the contrary, sin, as a moral incongruity, is essentially of mental origin.[2] *Ambition*, which descends through the various degrees of spiritual pride and arrogant self-satisfaction down to worldly vanity and petty self-conceit, is that form of selfishness which, as directly referable to the ego, to the personality of man, is most of a spiritual nature. The ego, the subject therein, arbitrarily exalts itself before God or man, and fixes itself, its thought and will, as a self-chosen centre both for itself and others. Personality as the ego is the central point of human existence, and as essential to it as revolution around itself to a planet;

[1] Comp. Augustine, cap. v.: Non igitur opus est, in peccatis vitiisque nostris ad Creatoris injuriam *carnis* accusare *naturam*, quæ in genere atque ordine suo bona est; sed deserto Creatore bono, vivere secundum carnem, sive secundum animam, sive secundum totum hominem, qui constat ex anima et carne (unde et nomine solius animæ et nomine solius carnis significari potest) eligat vivere. Only blind ignorance can reproach Augustine in his later days with Manichæism.

[2] To those who recognise sin only on its sensual side, only as *inobedientia inferiorum virium hominis*, the words of the *Apology*, p. 53, apply: Leviores morbos in natura hominis agnoscit, graviores morbos præcipua vitia naturæ humanæ pugnantia proprie cum prima tabula Decalogi, non agnoscit. Comp. p. 55: Concupiscentia non tantum corruptio qualitatum corporis est, sed etiam prava conversio ad carnalia in superioribus viribus.

the planet on this account revolves subserviently round its centre, the sun, and gives forth his light, not its own. The egoism of ambition desires, however, to overstep that subservient position assigned by God to every creature, and even to the most exalted spirits by God (Heb. i. 13), and in the maintenance of which consists their true honour (Jude 6). He who seeks his own honour, however, desires not to occupy this position of service, like the planet, but to be as the fixed star, which shines by its own light and moves only around itself; to have his light and life, his wisdom and righteousness in himself; to ascribe to himself the honour due to God, and to say of himself what is fitting to God alone: I am my own master. Self-deification,—the wish to be as God (Gen. i. 3, 5; comp. 2 Thess. ii. 4),—whether in great things or small, this is, consciously or unconsciously, the aim of ambition, hence is it the first sin against the first commandment, and all arrogant conduct is an abomination to God (Luke xvi. 15). Arrogance, when flattered, feels itself gratified, though not satisfied; when, on the other hand, it is resisted, and reacts against the obstacles to its satisfaction, it produces those diabolical sins—hatred, variance, emulations, wrath, strife, envyings, murders (Gal. v. 20). Whoever reflects what mighty and persistent forces show themselves in the manifestation of these sins must perceive how erroneous it is to define sin as only a *weakness* of human nature, which is to make virtue its strength, and so to leave only a difference of degree between sin and virtue. Selfishness does not so much diminish the natural powers of man as, on the contrary, give them a wrong direction; hence we find by no means only weak sinners, but also strong ones, as *e.g.* the mighty Nimrod.

Self-exaltation may manifest itself in a proud contempt of the world and an intensive (stoical) limitation to self, but it can also pass into a *covetousness* extensively diffusing itself in the desire for conquest or acquisition. Selfishness, discon-

tented with the poverty and emptiness of self, then extends from the subject to the object, from the personality to the objectivity, which the wilfulness of egoism would have for its own possession, or over which it desires to rule at will. It is not sinful to possess or to rule over the property bestowed by God; this is, on the contrary, man's earthly calling, but this is corrupted by self-will in possession, and by selfish desires for what God has not bestowed, whence arise both thirst of power and avarice, which as love of the world, loves the world more than God (1 John ii. 15), and does not so much freely rule and possess its good things as is ruled and possessed by them. From the mighty conqueror to the common miser this sin passes down in many forms, which vary according to the variableness of the attractive object. The objective may, especially when it is of only a material nature like riches, become so predominant as to make avarice stronger than ambition; this is the case with sordid covetousness, to which the love of honour is opposed, without therefore becoming a virtue; on the contrary, we have here one form of selfishness opposing another, a state of things quite implied by their discordant character and tendency to variance. The selfish greed, which desires to have all itself, is still the root of all evil, whether it be the greed of wealth or honour. In its insatiableness—which the more it has the more it desires, because passion, in spite of its self-delusion, never finds in its wrong paths that which it desires—it devours itself, and brings forth, both when its wishes are advanced and when they are thwarted, many foolish and harmful lusts, which drown men in destruction and perdition (1 Tim. vi. 9 sq.).[1]

From *objective* desire selfishness turns back to *subjective* enjoyment, and the *love of pleasure* appears together with covetousness, or even in opposition thereto. As the latter desires pleasant objects, so the former craves after agreeable

[1] Qui perverse amat cujus libet naturæ bonum, etiamsi adipiscatur, ipse fit in bono malus et miser meliore privatur.—Aug. *de civit. Dei*, cap. c. lxii. 8.

conditions of soul and body, and brings into disorder especially the sensuous side of human nature,[1] by exciting its impulses to fleshly lusts, which war against the soul, so that as the spirit disobeys God, the body disobeys the spirit, nay, even makes the latter its slave (Rom. vi. 12). It is the egotistic delight in the lusts and pleasures of self, and the dislike of all that is displeasing to self, and therefore a degeneration and perversion of joy in God, of delight in the Lord, who gives and can give to His children their hearts' desires (Ps. xxxvii. 4). It may become so powerful as to squander property for its gratification, and so work in opposition to avarice, though none the less selfish; it may also be of so rude, vulgar, and animal a kind as to be a disgrace, and deprive its subject of all honour; but even then it only differs from ambition in that one is a higher, the other a lower form of selfishness. It makes an idol of *the beautiful*, whether in nature or art, by loving it for its own sake alone, and not as a manifestation of the divine love and glory (Wisd. xiii. 3). According to difference of disposition it appears in the active forms of keen excitement, busy amusement, debauchery, or more passively as letting oneself be amused, as receiving enjoyment, or even as lazy idleness or slothful neglect. It descends from the more or less refined mental enjoyments to the coarsest carnal pleasures, to those works of the flesh which St. Paul enumerates Gal. v. 19–21. Among the three chief forms of evil lust cited by St. John (1 John ii. 16), the lust of the flesh corresponds with the love of pleasure, the lust of the eyes with covetousness, the pride of life with ambition;[2] and

[1] Though Rothe, *Theolog. Ethik*, B. ii. p. 170 sqq., makes selfishness and sensuality two co-ordinate principles of sin, in which we, with Müller, cannot agree with him, he still perceives, p. 180, how they pass over into one another. Certainly the fall in its deepest sense was not a sensual minimum, but a spiritual maximum. St. Paul places φίλαυτοι first, and makes φιλάργυροι and ἀλαζόνες (seekers after property and honour, 2 Tim. iii. 2) follow, while the series closes with φιλήδονοι μᾶλλον ἢ φιλόθεοι.

[2] Comp. Lactantius, *divin. instit.* I. vi. c. 19: *Tres* sunt affectus, qui homines in omnia facinora præcipites agunt, ira, cupiditas, libido.

the three temptations of our Lord, especially according to St. Luke's order, refer to the same.[1] So manifold is *habitual* sin in its chief forms, which all, according to the different dispositions in which they are inherent, assume special and individual forms, and at the same time mingle with and intersect each other in the most varying manner, and appear in their positive or negative effect in the outer world in an infinite multitude of *actual* sins. Actual sin, which is related to habitual sin as appearance to existence, is, however, no arbitrary production of the latter, but arises from acts of the will, which, depending on certain opportunities, are or even are not carried into effect, but which, when they become actions, are always affected by the fundamental tendency of the mind. It is not the external form of an action, which may be of extremely varied kind and often accidental or arbitrary, which determines its moral value or worthlessness, but that inward direction of the will which remains the same under very different appearances. Various, however, as these may be, still—and this is the scientific and practical result of our investigation—the whole incalculable variety of sins is based upon only one spiritual evil principle, upon the one universal sin of selfishness, whether upon its defective or affective side, and this selfishness is the contrary to the principle of all good, viz. love.

In the bond of love, man, though dependent on God and on his neighbour, is yet at the same time, because he feels and knows himself in union with them, free as a child of God's family. In selfishness, though free from God and his neighbour, he is yet dependent on their opposite, enslaved by divers lusts and passions, and the servant of the creature over which he ought to rule. Thus does sin delude man with the appearance of liberty, while it makes him a slave (John viii. 34).

[1] Comp. also the recent excellent work, *die Religion im Leben oder die Christliche Sittenlehre*, by Dr. Heinrich Gelzer, Zurich 1839, third and fourth discourses.

In love alone is liberty, in love alone is truth, because it alone unites us with the object of knowledge, wherefore he who loveth not knoweth not God, who is love (1 John iv. 8); and he who loveth not his neighbour also misconceives him. Sin misconceives God, because it recognises not in Him the source and fulness of its life and happiness, has no longer its joy, its peace in Him, but seeks out of God what is only to be found in Him, and fixes its thoughts and aims on the creature. As love denies itself for the sake of God, selfishness for its own sake denies, if not the existence of God, at least His truly Divine nature, viz. His love, which alone makes holy and happy, and the righteousness of His commandments. From such a denial the first sin arose (Gen. iii., iv.), whence it is said of the devil that he remained not in the truth, but is the father of lies (John viii. 44). Falsehood and lying are nothing else than selfishness of thought and purpose, which do not conform to the object, but form themselves according to the subject, desire to have and represent things according to their own mind and interest.[1] Denial of God leads to self-deception, which leads the subject to seek and to imagine he finds, but does not, that which is in truth to be found only in God, so that idolatry and the deification of self or the creature, consequently sin against the first commandment, is at the root of all sin. Hence it has been justly affirmed *that all sin is a lie*, the deceptive enjoyment, as seductive as it is pernicious, combined with it, bearing testimony to its false and diabolic character.[2] As the essence of righteousness is the true and humble resemblance to God, which from love fashions itself after its original and obeys Him, so is the essence of sin a *false* and arrogant resemblance of God, which from selfishness would be a law to itself, be independent

[1] "The homogeneous principle of falsehood and of lust is selfishness," Nitzsch, *System der Christlichen Lehre*, § 105.

[2] Non frustra dici potest, *omne peccatum esse mendacium*—mendacium est, quod quum fiat, ut bene sit nobis, hinc potius pejus est nobis.—Augustine, *de civit. Dei*, lib. xiv. cap. 4.

like God, and obey only its own will and notions.[1] To such perverted and revolutionary likeness to God does the lying serpent tempt (Gen. iii. 5). Evil is the revolution of the good, it is the good reversed, and therefore always presupposes the good, while the reverse is by no means the case;[2] evil is, moreover, no proper evil substance, but only the perversion of the good substance. Evil and good both manifest that aiming after likeness to God which is so inextinguishably impressed upon human nature, but with the contradictory contrast, that the good strives after it in the bond of love with the true God and obtains it, the evil desires it out of and against Him and does not obtain it. "Seek what you seek," says Augustine, "but it is not where you seek it;" and the same Father, in his *Confessions*, B. ii. c. 6, thus impressively describes "the desire to be as God" of selfish sin in all its forms: Pride imitates greatness, because Thou, the only God, art exalted above all. And what does ambition seek but honour and glory, because Thou art to be honoured above all, and glorious to eternity? The powerful aim at being feared by their cruelty, but who is to be feared but God alone? The wanton aim at being loved by their caresses, but nothing is more caressing than Thy love. Curiosity assumes the appearance of a desire for knowledge, while Thou knowest all things perfectly. Even ignorance and folly veil themselves under the names of simplicity and innocence, while more simplicity and innocence than are in Thee are not to be found. Immoderate expenditure likes to be called sufficiency and superfluity, but Thou art fulness and the unfailing source of all delight. Extravagance throws out the shadow of liberality, but Thou art the most liberal giver of all good. Avarice

[1] Suum sibi existendo principium per superbiam, non summo veroque principio cohærendo per obedientiam.—Augustine, *de civit. Dei*, c. 13.

[2] Bona sine malis esse possunt, sicut Deus ipse verus et summus; mala vero sine bonis esse non possunt, quoniam naturæ, in quibus sunt in quantam naturæ sunt, utique bonæ sunt.—Aug. *de civit. Dei*, c. II. and I. xii. c. 3; also *Enchiridion de fide, spe et caritate*, c. 13: Quid sat malus homo nisi malum bonum.

craves to possess much, and Thou possessest all things. Envy strives for pre-eminence, and what is more pre-eminent than Thou? Wrath seeks revenge, who avenges more justly than Thou? The sorrowful grieves over the things he has lost, and which his desire idolized, for he desired to be deprived of nothing, as Thou canst be deprived of nothing. So unfaithful to Thee is the soul that has departed from Thee, it seeks apart from Thee the purity and brightness, which it does not find until it returns to Thee. They who withdraw far from Thee and exalt themselves against Thee, still imitate Thee. And in thus imitating Thee, they show that Thou art the Creator of all nature and that it is impossible entirely to depart from Thee.

CHAPTER II.

ON THE UNIVERSALITY AND THE COMMENCEMENT OF SIN.

When we perceive that the essence of sin is selfishness, which is the opposite to true love, a thorough self-knowledge will undoubtedly lead us to perceive its universality. Egoism or selfishness is so universal—so indisputably universal—among men, that this very fact is a reason why many deny its sinfulness, and regard it as merely natural, as pertaining to man's original nature. Much as the doctrine of habitual or hereditary sin has of late been disputed, human nature itself has not altered because of the variety and alteration of opinion concerning it, but has ever remained the same. True and false doctrine have the same human being in view, and recognise him as the same, only their *valuation* is different. Who that knows human nature could mistake that, as man is at present constituted, the love of God and of his neighbour is not the fundamental power and impulse of his being, but that, on the contrary, egoism, as its fundamental feature, pervades

all his thoughts and efforts from his youth up, and under the form of concupiscence fills his soul with a multitude of irregular desires and passions? Crying experience forces this confession from every one, without the testimony of Holy Scripture. But what the natural judgment denies is, that this state is sinful and abnormal by declaring it only natural. Certainly it has become a second nature to man, and may therefore be justly considered as natural as it is universal. And yet neither its naturalness nor its universality is a reason against its sinfulness. For inasmuch as the latter is according to its notion an abnormity (ἡ ἁμαρτία ἐστὶν ἡ ἀνομία, 1 John iii. 4), it cannot be measured by the type of that present natural state which is itself abnormal. On the contrary, a due estimation of abnormal with relation to normal nature can only be arrived at by returning to the latter, and judging the present image of man by his original image as presented by Holy Scripture.[1]

Love is, as we have seen, the likeness to the divine image in man; to love with all the heart, with all the soul, with all the mind, is the normal constitution of the inner life, it is to be entirely pervaded by love, love is to be the universal virtue which comprises in and produces from itself all the particular virtues, and impresses upon all the stages and tendencies of life their corresponding divine characteristic. Child, youth, maiden, man and woman are all to be sanctified

[1] It may be as well here to consider the twofold meaning of the word nature, stated by the Form of Concord, p. 650: Per vocabulum *naturæ* intelligitur ipsa *substantia*, corpus et anima hominis; sæpe autem *proprietas* aut *conditio* alicujus rei, tam in bonam quam in malam partem, vocatur ejus rei natura. The word *nature* appears in the signification of substance or essence, and indeed in the distinction of *subject* or *person*, in the doctrines of the Trinity and of the person of Christ. In this sense we can only say with Augustine of the nature or substance of man, that it, *in quantum* natura est, bona est; comp. *Apologia of the Augsburg Confession*, p. 58: Naturam non esse malam, id in loco dictum non reprehendimus. If it is asserted that man is in this sense of the word evil by nature, this, as referring evil either to the Creator or to an original evil being, is to be entirely repudiated. In the sense of the *proprietas* of man, the notion nature, on the contrary, involves that of the subjective constitution or personality, in which sin is inherent.

by love. Now selfishness, the opposite of love, is of just as universal a character, and as the whole life becomes normal through the latter, it becomes abnormal through the former. The seat of love is in the central point of human nature, in the heart, in the personality, and not less when love departs does selfishness occupy the centre of the self, whence, as is natural, its *radii* traverse the whole circumference of human nature. If the self is once affected with selfishness, man, as surely as he is never without self, is never without sin. Sin is not neuter, but personal: I not only do and have sin, but I am a sinner. The ego in us, the person, is sinful, and therefore also its whole nature. If a member of the body is affected with some defect, not only is the activity of that member impaired, but it is also, even when doing nothing—when resting—still defective. So too man, when once the inmost part of his being is affected by sin, is sinful, not occasionally only in this or that act or omission, but constantly in all its activity or passivity. It is extremely superficial and unscientific, however usual this may be in ordinary morals, to find goodness only in *good works* or actions, and evil only in bad actions, and not in both cases to recognise the *being* good or wicked as the inward abiding cause of right or wrong doing. The bad as well as the good tree brings forth its fruit in its season, but it is not therefore bad only when it brings forth its bad fruit, but at all times, even when as a sprouting shoot it is as yet incapable of bearing any fruit at all. Sinfulness or selfishness is inherent in man, not as a mere weakness, a *minus* in his goodness, from which, by a greater exertion of power, he might deliver himself; it is, on the contrary, a false direction of *all* his powers, originating in a dislocation of their centre, and however great these may be, they are all selfish when he is so himself. Just as the inmost and highest powers of man's being are indwelt by love, so, on the other hand, are they all pervaded by sin, both affectively and defectively; and as love is not a virtue merely approaching the personality, but rather

the good, the loving personality itself, so too is selfishness no sinful object which man inherits from without, but the sinful subject itself.

The universality of sin, of which we are here more immediately treating, is not so much that broad generality according to which all (omnes homines) have sinned, as the close speciality by which the *whole* nature of the sinful man (omnis homo), forming as it does an indivisible spiritual unity, is affected by sin. Such generality may be regarded as commonly conceded; even levity will not deny that every man has his faults and weaknesses; the sanguinary history of the world, as well as the quiet histories of individuals, bristles with proofs that all have in various manners sinned. The infinite multitude of various transgressions, in which all have their share, is itself an undeniable proof that it is no longer a case of innocence with human nature; for if it were at first only in a state of equilibrium between good and evil, it would be impossible that all should incline to the left side. Consequently it is almost universally acknowledged that man has an innate *propensity* to evil, so that even Kant, with all the autarchy of his morality, maintained a radical evil in man. The only question is, what and whence is this propensity? It cannot proceed from an original disproportion of the material and spiritual nature of man, for God created no monster when he made man; it can be no sensual or spiritual inclination of human nature as made by God, for God cannot tempt any man, and all the pure inclinations of man's heart incline towards Him in love. This propensity to evil is, however, a turning from good, from God, a failure of the love of God, and a preponderating inclination of man to himself,—a desire not to depend upon the will of God, but upon his own will. In short, it is nothing else than that selfishness which we have already described as the root of all evil. That this should from its central position affect only a portion, a part of man's nature, and leave the rest untouched, can only

be maintained by those who would regard human nature in general as a compound of separate portions. On the contrary, as a little leaven leavens the whole lump, so also does the leaven of selfishness pervade the whole sphere of life, and make it sinful or diseased, without the substance of life being on that account itself sin, or the constitution of nature evil. When any one has bad eyes, the evil is not that he has eyes, —that is, on the contrary, a good; the evil is the disease, the weakness of the eyes; this, however, not pertaining to the nature of the eyes, may be cured, and then the eyes are again all right. If a man is ill, the evil is that he is ill, not that he is a man made by God.[1] It is not the reason, will, feeling and action of sinful man which are in themselves sinful, but only the selfishness which affects them, and leaves nothing unaffected. It makes the thought untrue, the will stubborn or remiss, the heart cold or fervid, and all the action or forbearance defective; for whatever therein may be conformable to the law, there is still, inasmuch as it is not done through love, an imperfection, a defect therein, and the deficient, the defective, is sin (id quod et minus est, quam debebat, vitium est). Truly we do not design to deprive the laudable deeds of the heathen of the glory they deserve; would to God such deeds were more frequent among ourselves! But what the apostle says of the father of the faithful, we too must be allowed to say of heathens, Jews and Turks: If Abraham were justified by works, he hath whereof to glory, *but not before God* (Rom. iv. 3). How well and instructively does Augustine speak (*de civit. Dei*, lib. v. c. 18) of the achievements of the Romans: "The widely-extended and long-enduring dominion of the Romans, made glorious and excellent through the virtues of such great men, was not only the reward

[1] Lex naturam nostram non eam ob causam accusat, quod homines simus a Deo creati, sed ea de causa, quod peccatores et mali simus. Neque eatenus, lex naturam accusat, quatenus etiam post lapsum ea in nobis est opus et creatura Dei, sed propterea et eatenus, quod per peccatum infecta et corrupta est. Concord. Form. i. p. 645.

which they desired for their exertions, but holds forth also necessary examples and warnings to us, so that if we have not for the glorious kingdom of God virtues which they possessed for their earthly state, we need to be ashamed; but if we have them, we have nothing to boast of." Similarly the *Apology of the Confession of Augsburg*, p. 64, says: "We willingly accord to the righteousness, which reason can by its own powers in some degree produce, its due praise; for this corrupt nature has no greater possession, and Aristotle justly says, that neither Hesperus nor Lucifer is more beautiful than righteousness, and God honours it also with an earthly reward. It must not, however, be praised to the neglect of Christ, for it is an error to say that men can be accounted righteous *before God* on account of this righteousness of reason." According to the verdict of God, all human righteousness, even the most illustrious, is defective and unrighteous. Even in His elect He finds a fault (concealed selfishness); who will find one pure among those where no pure one is (Job xiv. 4, iv. 18)? They all come short of the glory of God (Rom. iii. 23); and even he who could say with the great apostle: I know nothing against myself, must yet confess with him: yet am I not hereby justified; it is the Lord who judgeth even hidden sin (1 Cor. iv. 4).

The universality of sin comprises the human life both of individuals and of all, not only in its *co-existence*, but also in its *succession* during its whole course of development. The heathen too, and even the light-hearted poet, own that sin is propagated from generation to generation throughout the progress of history—

> Aetas parentum, pejor avis tulit
> Nos nequiores, mox daturos
> Progeniem vitiosiorem.

That sin is produced by sin, and itself in its turn always produces sin, can be mistaken by no one who knows what sin is in general, and how it cleaves to life, which is constantly

generated by itself. When we meet with an actual sin, it was born of habitual sinful lust fertilized by temptation (Jas. i. 14 sq.), and itself begets again evil desire and temptation, both subjectively and objectively, and thereby new sins *ad infinitum*. From whatever point we contemplate the history of sin, whether in the life of the community or the individual, we can follow backwards as well as forwards an unbroken chain of sinfulness. Since sin cleaves to the central point of human nature, to the ego or self, which through all the various stages of life, with their different conditions and circumstances, is the one constant thing of existence, it also remains so amidst all the changes of life of the old man, and is always, even under entirely opposite appearances, selfishness. So soon as the human ego can assert itself, egoism with its passions unmistakeably makes its appearance, and since it is not then added to the ego from without, but, on the contrary, proceeds from it, it must have been already hidden in the before concealed ego. The whole life of man, from his very earliest years, shows itself affected, therefore, according to its stage of development, with a more or less developed selfishness. In the germ-life of man it is itself but a germ, which as existence unfolds successively unfolds itself together with the other vital powers. In children it is as yet small like themselves, and therefore does not as yet strike out into great actual sins, on which account a relative innocence is attributed to them in comparison with adults. If, then, the origin of an individual sin goes back to the beginning of the life which a man inherited from his parents, we cannot but say, that with the personal life he inherited also the selfishness cleaving thereto—in other words, that this, like human life itself, is *hereditary*. No one denies that man's physical life is received by means of parents, is transmitted by them to their children, and not immediately created by God; and no one accepts the view that children receive from their parents only a dead body. Whether the special mental gifts, in

which parents and children are often very dissimilar, are also engendered or directly created, is doubtful, and the latter seems the more probable; but that the principle of personality, which amidst every variety of endowment is inherent in *all* men as such, *i.e.* as individuals or specimens of their species, is transmitted together with the animated (ψυχικός) body, cannot be denied, unless we are willing to embrace a mechanical Nestorianism in anthropology, a false dualism everywhere. Generation and birth are, according to their notion, nothing else than a new individualization or personification of the race; human propagation is a continued formation of human persons, and therefore involves *eo ipso* the propagation of personality, and if this is affected by it, of egoism also (Ps. li. 7).[1]

Least of all can those, who derive evil from the preponderance of the bodily senses, deny that such a constitution was transmitted in the way of natural generation. On the whole, it is not so much the descent by inheritance of the condition of human nature which meets with opposition, as the assertion that this condition is a sinful one; nay, its very connection with their innate constitution is to many a proof that it is not sinful, that it is merely natural, that it was originally impressed on man at his creation; if it were so, it could not indeed be sinful.

In refutation we appeal decidedly to Holy Scripture; God, who is love, cannot in opposition to His law, which enjoins love, have made man selfish, but, on the contrary, made him in conformity to His image, *i.e.* in and for love. If, then, selfishness nevertheless rules in human nature, it cannot, as

[1] An exception proving the rule is formed, and must be formed, by the miraculous conception of Jesus, who received human nature from His mother, both without egoism and without the ego, because in Him the personality of the Divine nature forms also that of the human; nam filius Dei assumsit humanam naturam in unitatem *personæ*. It is worthy of closer consideration how in propagation the individual and the general, or the person-forming and nature-forming agency of the two sexes, are related to each other, and whether the former does not chiefly fall to the share of the male.

the contrary to love, have been in any natural or ordinary manner developed from it, but must have entered it by an act of the human *will;*[1] and love being a tie and alliance of the soul with God, this act must have been a rupture of this alliance, a revolt from God, a disobedience to His will. To explain the origin of evil is in its very terms a mistaken task. Evil has no *origin*, but only a *beginning;* just as the world did not originate from natural causality, but began together with this through the free will of the Creator, so, too, the evil that is in the world had not its origin in natural causes, but began in the free will of the creature.[2] An origin presupposes a cause, a primal reason. Sin has no *reason* from which it proceeded as a consequence; the fall is not a consequence, but a beginning; not an effect, but an uncaused cause, *nam defectionis ratio sufficiens deficit.*[3] Evil is irrational, and has therefore no rational and sufficient reason. They who deny a free self-chosen act, an actual revolt against God, as the beginning of evil, who do not recognise in this revolt a fall from an originally good state into an opposite one, also do not recognise evil as a positive contrast to good and to God, misconceive sin as a disturbance of divine order, an abnormity, a thing contrary to nature, inasmuch as it appears to them merely negative imperfection, or the necessary limitation of finiteness, or a natural stage of development. Of so great ethic importance is the actual reality of the ideal primitive state, and of its cessation through the first sin, that they who dispute it by no means merely hold certain

[1] A voluntate sumsit exordium quod naturaliter inolevit vitium.—Augustine, *de civit. Dei*, lib. xii. c. 3.

[2] Hence Daub, *Judas Iscariot*, ii. p. 98, calls the devil, not with respect to his existence, but to his sinfulness, "his own creator."

[3] Causam defectionis, cum efficiens non sit, sed deficiens, velle invenire tale est ac si quisquam velit *videre tenebras vel audire silentium.*—Aug. *de civit. Dei*, lib. xii. c. 7, 9. Hence it very specially applies to the causality of evil, that ita nesciendo scitur, ut sciendo nesciatur, — sicut oculus nusquam tenebras videt, nisi ubi cœperit non videre, et silentium nullo modo nisi non audiendo sentitur.—*Ibid.*

anomalous historical notions, but essentially alter the Christian doctrines of sin and righteousness, and attack the substance of Christian truth itself, as the mythical treatment of sacred history in general always does.

Either sin never had any special *beginning*, and what is so called originated together with human nature and is inherent in its notion, and then is not sin but nature, or it began as an actual revolt against God, by a setting up of self-will against His will, and hardened into selfishness. Just this actual, historical commencement of sin is, as a testimony that it did not originate with or out of the nature of man, a constituent element in the notion of sin, which those who look down upon the history of the fall as a child's tale entirely misconceive, and hold on that very account an utterly different notion of sin from that of Holy Scripture. The fact stated by Scripture as the beginning of sin in the human race, is a transgression of the commandment of all commandments, that of obedience to law. As the majestic tone of the first commandment: I am the Lord thy God; Thou shalt have none other gods than me, resounds throughout each, so also in the command given to our first parents is the assertion: I am the Lord thy God, unmistakeable. The words: Of every tree of the garden thou mayest freely eat, as much recognise the dominion over his earthly surrounding with which man was endowed by God, as those which follow: *but* of the tree of the knowledge of good and evil thou shalt not eat, point him, by the visible limitation they impose, to the limitation of obedience and service to the Lord his God. We have already seen that this was no arbitrary command, that the distinction between the trees of the garden which man was to dress and to keep, and that between working and Sabbath time, designated man's earthly and heavenly calling, his dominion over the earth and his worship of God, and that the trees, consecrated and set apart from the others by the word of God, formed the sanctuary of Paradise (*accedat verbum ad elementum*

et fit sacramentum). It is as foolish to say, that the sacred barrier, by the transgression of which man committed the first sin, had better not have been placed, as that no churches ought to be built, lest sacrilege should be committed, or that there should be no law, and no limitation at all, that so there might be no transgression, absence of restraint and lawlessness being, on the contrary, the greatest of evils. A sacred barrier, an objective sanctuary, in general, essentially belongs to the region of human life, as the latter is the region of religion and destined to religious fellowship. Without a binding and limit-fixing revelation it would be unbridled, fanatic, losing itself in the immeasurable, and therein wandering from God. The sanctuary prescribed by God keeps man in an orderly fellowship of love with God and His fellow-men, it admonishes him to *abide* in love. The hearts of the first human beings were filled with their first love, and needed therefore no impelling and prescribing law, though they did require a regulative and restrictive one, just as in a house, all whose members are united to one another by love, there is still need of such regulations as the head of the family may appoint.[1] As it is not the steps which a man has to ascend that are to be blamed for his fall, but his own stumbling, so it is not the sanctuary which should elevate him, but man's unfaithfulness thereto, which is guilty of his fall; and as the sacrament of the altar brings the more judgment on the unworthy, the greater a blessing it is to the faithful, so also did the tree of knowledge bring the more judgment to those who desecrated it, the more blessing its rightful use would have afforded. He who doeth the law will live thereby, but he who breaks it will die by it.

It is with doubt of the truth of the Divine word and law that the temptation to the first sin begins in the mind. The truth of God's word is only perceived and believed by the mind, and so, too, it is only the mind which doubts and

[1] Akin with this is the *usus tertius legis* for the regenerate.

denies it. "Yea, hath God said?" To derive such an inquiry of doubt from a merely natural serpent is, indeed, more than fabulous; hence the Church has always referred it to a spiritual principle, *i.e.* to the devil. Man encounters the seductive doubt with a simple affirmation of the truth, and is yet without sin, and if he had remained in the truth might have remained without sin, and been strengthened in his original righteousness. The serpent replies to this affirmation by denial—casts suspicion on the love of God, and promises likeness to God[1] by emancipation from the restraint of the commandment, or elevation to an independent autonomy, and man, whose will could equally have turned from the tempter and persevered in faith and love, inclines towards the seductive falsehood, begins to mistrust the love of God, looks away from it, and is immediately attracted by false love and selfish desire of the forbidden; then arrogance, the lust of the eye and the lust of the flesh, awake in the soul that is turned away from God, and the transgression of the barrier, the deed of disobedience, the plunder of the sanctuary is accomplished. With this deed human personality departed from the sacred alliance of love with God, and entered into discord with, into contrariety to Him, which contrariety is on the other hand met by the law with censure and rebuke. This contrariety rages in the focus of the consciousness as a consciousness of guilt, and destroys the peace, the happiness of innocence, while painful shame and fear take the place of childlike love (Gen. iii. 7, 8). As the soul refused obedience to God, so does the body now refuse to obey the soul; the ordinance of the subordination of the lower to the higher is done away with; human nature has lost its royal centre (Jas. ii. 8), and hence the revolt of selfishness spreads through all its members, obliterates the harmonious features of the Divine image, and

[1] "Ye shall be as gods, knowing good and evil" (Gen. iii. 5), *i.e.* you shall be your own law.

with it the divine sonship. In sin the fall produced a revolution, an overthrow in human nature, and its fall was the deeper in proportion to the height on which it had stood; and the agitation of the evil discord was the fiercer from its contrast to the former peaceful innocence, just as now every first act of sin produces far more disturbing effects than its repetitions. Innocence did not gradually pass into its opposite, nor was selfishness developed from love, but arose through apostasy from the love of God. All the evils, troubles, and pains, together with death under which humanity now sighs, serve for the chastisement and restraint of selfishness, which further enjoyment of Paradisaic enjoyment would only have fostered, and therefore have been pernicious. As earthly nature in general corresponds with the constitution of man its lord, so did Paradise correspond with his original innocence and purity, and was forfeited with these. He who does not remain in love does not remain in God, and therefore not in Paradise. *This was the fall, that man did not remain in love, but fell into selfishness.*

In this selfishness he still continues to live; for he died individually, but not generically. Adam and Eve were the primitive sum-total of the entire human species, which is uninterruptedly propagated; they continue *to live in us all*, we are the tree grown out of their root, which, however frequently it changes its leaves, still remains the same. This is the deep truth of the apostolic saying (Rom. v. 12 sqq.): As by one man sin entered into the world, and death by sin; and so sin and death passed upon all men: and condemnation also came upon all men through the imputation of the law; so by the righteousness of one justification of life comes upon all. Either Adam or Christ lives in us. It is less fitting to say that in Adam all *have* sinned, than that he *sins* in us all, because we are Adam living on the continuation and unfolding of his

nature.[1] The nature transmitted to each man by his parents individualizes or personifies itself anew, it is no nature alien to him, it becomes with all its powers and impulses his own; and thus its sin, too, becomes his own—becomes in him self-will, self-love, selfishness. This individualization of human nature, which takes place in all individuals, by no means however abolishes their communion, brought about by their common origin with all men, whose generations, sprung from one blood, still flowing through their veins, dwell upon the whole earth and form a humanity, the combined idea of whose species is not a nominalistic abstract, but a realistic concrete one in the historical primitive man and his progeny. Human nature in itself, in its substance, is not sinful,—for this is from God,—nor is its individualization, its formation into a person—for on this depends its resemblance to God by love; only the selfish, the loveless in the individualization is sinful. If, then, generation and birth are but a reproduction of the same nature, or rather *a new individualizing of the old nature*, its egoism, its wilfulness are transmitted to the new individual by *becoming proper* to its personality, and as it develops are actually promoted and increased by their subjects' *own choice*, unless a higher love suppresses them. If any one would say his sin is not his own, because as to its origin it was transmitted, he might as well call his ego not his own, because as to its origin it was quite as much transmitted. It is precisely the process of personal life to be a universal possession specially appropriated, to be the generic becoming individual.

It would, however, be onesided to regard human life as propagated by generation and birth only, and to overlook how its condition is imparted also by education, example,

[1] Omnium gentium unus homo, varium nomen est, una anima, varia vox, unus spiritus, varius sonus, propria cuique genti loquela, sed loquelæ materia communis.—Tertullian, *de testimonio animæ*, c. 6.

word and deed to both children and adults. Among all men who have any connection with each other, an active intercourse of giving and taking is constantly taking place, and both joy and happiness, suffering and grief, are always passing from one to another in an ever fresh circulation of all the powers, actions, and affections of life. As broad and long as is the stream of history, so comprehensive is the continuous flow of sin from its source to its distant estuary. As various as are the modes of transmission and inheritance, so various also is the tradition of sin, which cleaves in its universality to all that is human, and is constantly reproducing itself. Just because it would be incorrect to accept only an internal transmission of sin, it would be still more so to maintain a merely external one through bad examples, etc. This presupposes a very external view of sin in general, a misconception of its habitual indwelling nature, and a stopping short at its actual manifestations which alone can come forth as examples and be imitated, while the internal nature of sin is a thing which cannot be copied. The universality of bad example, of defective education, of pernicious circumstances and customs, is nothing else than that universality of sin which is to be referred to the internal cause of the selfishness of human nature coming forth under various appearances.[1] It is from this internal cause that we may often find all the more conceit, arrogance and selfishness developed from an entirely secluded education. To this may be added the fact, that while parental love causes children to see and experience the least amount of selfishness, and they on the contrary receive in their childhood and are surrounded by various kindnesses and proofs of love, selfishness nevertheless is predominant in them — a manifest proof that it proceeds from their inmost nature, and from

[1] Kähler aptly remarks (*Wissenschaftlicher Abriss der christlichen Sittenlehre*, Part I. p. 98): To explain sin by education and circumstances is to explain rain by the clouds.

which it follows that all education makes a false calculation which misconceives original sin.

To lay the blame upon the sensual nature, or the development of sensuality previously to the development of reason, is to lay the blame upon God, since this is according to His arrangement.[1] It is, moreover, to misconceive the spiritual nature of evil, the selfishness of even the higher powers, and also to overlook the fact that very many vices do not appear in the full force of evil desire till after the mental powers are fully developed, as *e.g.* voluptuousness and ambition in youth, avarice and lust of power in manhood, etc. If the Lord adjudges the kingdom of heaven to children, it is not in consequence of the merit of their relative innocence, but in consequence of His grace, for which they are, in their absence of merit and pretension, the most receptive. His saying remains unanswerable: "That which is born of the flesh is flesh; unless a man be born again, he cannot see the kingdom of God" (John iii. 3–7). Though births are thousandfold, they may be all reduced to two—one the birth of the flesh of Adam, the other the birth of the Spirit of Christ. Though millions of men exist, there are but two original men—Adam and Christ; the former the head of sinful carnal humanity, the latter the head of redeemed, spiritual humanity; and as is the head so are the members: By one man sin entered into the world, and by sin condemnation came upon all men; and by the righteousness of *one* also, justification of life came upon *all* men (Rom. v. 12, 18). That atomistic view which regards humanity as only an aggregate, only a sum-total of millions of separate individuals, without perceiving their vital connection, their oneness with their head and members, is itself already a fruit of that isolating selfishness which is

[1] Comp. Kähler's above-named work: Sensuality is but existence; depraved sensuality is the consequence, not the cause of sin. Similarly Augustine, *de civit. Dei*, lib. xiv. c. 3: Non caro corruptibilis animam peccatricem, sed anima peccatrix fecit esse corruptibilem carnem.

entirely opposed to the view of Holy Scripture. This is not only wont to comprise the whole human race in Adam or Christ, but also individual nations in their founders, and to regard them as the multiplied personal developments of their personal ancestors. It is such a concrete universality of sin, proceeding from a personal commencing and central point, and penetrating the whole of its vast sphere, which we maintain and have in this chapter confirmed. This centralization of evil among men, which in narrower circles is ever anew fixing itself in subjects who become seducers, has, nevertheless, a still higher beginning and connection in regions which we will discuss in a special appendix to this chapter.

APPENDIX.

OF THE DEVIL.

Our consideration of the beginning of sin among men pointed to its still earlier beginning and higher principle in the realm of spirits, by showing us in the serpent an instrument of temptation employed by a higher spirit. This tempting spirit, who tried to seduce even Christ, the second Adam, to selfishness, is called by Him the devil or adversary, who remained not in the truth, but is a liar, and the father of lies (John viii. 44). The saying: He remained (abode, E. V.) not in the truth, and the truth is not in him, is explained to us, who have known the truth and God Himself in love, by St. John's saying: "He that loveth not knoweth not God, for God is love," and "he that remaineth not in love remaineth not in God, nor God in him" (E. V.: "He that dwelleth in love dwelleth in God, and God in him") (1 John iv. 8, 16). If the devil did not remain in the truth of love, he must have been originally in it, as we maintain of all higher spirits made in the personal image of God. Evil, *i.e.* selfish spirits fallen

away from the love of God, among human beings also, are, in Holy Scripture, designated by the general expression devils, while the notion of the good angel essentially includes the properties of love, obedience, and humility. If, then, the devil is made prominent among devils as first and leader, this by no means points to an actually specific difference between his sinfulness and that of all other sinners; but he is merely regarded as that sinner, who first rebelled against God and apostatized from Him. From this personal beginning of apostasy and the continuance of its operation proceeded temptation and seduction to further apostasy, and thus the diffusion of evil as from a central point took place and still goes on.[1]

It is a chief ethic element in the doctrine of the devil, that the revolt of evil against good had a free, personal, actual *beginning*, and that in the region of the will in the *spiritual* world, and therefore had not its cause in original creation. This first of all excludes that coarser or more refined Manichæism, which derives evil from primal evil being, or from matter, or regards it as natural and resulting from the finite nature of man. Here, on the contrary, that spiritual and personal character is asserted, which it shares, though in a reversed manner, with good. For as this consists in the love which is based upon a spiritual personality, so does evil consist in the selfishness which is, according to its idea, a fault of the self, or of the personality and its will. As Scripture says, God is love, so may it be rightly said of the devil, who remained not in love and in the truth, he is selfishness; this makes his personality self-evident, for an unpersonal selfishness is a nonentity. Neither evil nor good is a mere neuter, an unconscious *abstractum;* the existence of both is only personal and concrete; no one is good but God only; evil is the

[1] Compare Martensen, *Die Christliche Dogmatik* (Clark's translation). In him the evil principle is so hypostatized, that he has become the personal centre and head in the kingdom of evil.

evil one. Not as though God and the devil, good and evil, confronted each other equilaterally; on the contrary, all that God made was, both as to substance and quality, good, existed in its good state without any contrast of evil, nay, is still as to its substance good. Sin, on the contrary, has no substantial existence; it is only a deterioration of that which is good by nature, and therefore exists in *beings* created by God as *defectiveness* of *persons*. As disease is no independent existence, no substance or norm, but only an abnormity in an organism, which is as to its physical nature and normal constitution good, so is sin no evil nature of the soul, nor an evil addition to it, but only the depravation of that good nature of the soul, which was intended for love, to selfishness, which, as the contrary of love, as much presupposes it as sickness does health, as abnormity does the norm. The very reason why sin is so ruinous is because it debases, desecrates and ruins natures so exalted, so noble, so akin to God as angels and men; thus the very harm it effects testifies to the dignity of the nature it vitiates.[1] It follows—and this is the second ethic element of this doctrine—that sin is not a result of natural weakness, limitation, or ignorance. The higher spirits surpass men in concentration and extension of power and intellect, and in their abundance of mental endowments. Nevertheless the chiefest among them did not remain in the truth in which he stood, but fell into the revolt of falsehood against the truth.[2] Among men, too, we see the highest natural mental endowments, on the one hand employed in the service of love and of the kingdom of God, on the other perverted to the insolent service of selfishness. Selfishness has its heroes, the assailants of earth and heaven, the great

[1] Comp. Hirscher's *Christliche Moral*, vol. i. div. ii. p. 101 sqq.

[2] Vitio etiam magna multumque laudabilis ostenditur ipsa natura; cujus enim recte vituperatur vitium, procul dubio natura laudatur; nam recte vitii vituperatio est, quod illo dehonestatur natura laudabilis. Quapropter etiam vitio malorum angelorum, quo non adhærent Deo, quoniam omne vitium naturæ nocet, satis manifestatur, Deum tam bonam earum creasse naturam, cui noxium sit, non esse cum Deo.—Aug. *de civit. Dei*, lxii. c. 1.

geniuses, the acute thinkers, who, the more they are strangers to self-denying love, are also the farther from the kingdom of God, and who, with all their acuteness of intellect, are nevertheless, because their heart does not stand in the truth of love, entangled in the sophistry of lies and self-deception. Sin, as well as goodness, is found at every degree of mental power, the physical difference of which by no means involves an ethical one, unless it be that the stronger natures, when they sin, sin only the more stoutly. In the more highly gifted there is also the more possibility of self-exaltation; greater power may, according to the direction of the will, be both more beneficently employed and more malevolently abused; the higher forms of selfishness, viz. ambition, love of power, intellectual and spiritual pride, are seductively near to the nobler and more intellectual natures; and how much conceit and perversity are often combined with education and scholarship! Sin, then, by no means belongs only to the lower and more ignorant regions of existence, it is not mere weakness or error, but had its principal commencement in the realm of the stronger spirits, and originated among the angels, proving most clearly that it is of a spiritual nature, though it ruins not the soul only, but the body also. Hence the important saying of the apostle, that we wrestle not against flesh and blood, but against evil spiritual powers, the rulers of the darkness of this world (Eph. v. 12). It is remarkable that such scriptural and spiritual notions of evil should, in the presence of the modern view, which regards it as a result of matter, sensuousness, or weakness, put on an illuministic appearance.

Every creature has the cause of its existence and prosperity not in itself but in its Creator, who alone has life in Himself; and it is especially included in the notion of a created image of God, that as relatively good it should have its peace and happiness only in the absolutely good, only in fellowship with the eternal Archetype, or in the union of love with Him, but

that without this fellowship, and resting on itself or in the creature, it should be evil and unhappy. God, existing absolutely of and through Himself, the eternal loving Triune, is, as truly as He is God, happy and holy in Himself; but the creature, as truly as he is God's creature, is neither in himself, but in God, in His love.[1] Love has its foundation in personality, in the ego, because it is the union between the I and the Thou; but as love is only possible with personality, so also does the latter make possible that existence in and for self which, in its pretension to divine absoluteness and autonomy (Gen. iii. 5), abolishes loving dependence on God, breaks its faith with, and withdraws its obedience from Him. With the unselfing of the self in love corresponds as a contrast the possibility of its self-concentration in selfishness, just as the possibility of happiness in God includes the possibility of unhappiness out of Him. That blessedness in the love of God, whereby His created image far excels all other creatures, involves also its deep ruin if it does not continue in that love, just as *vice versa* the latter points to the former. Even in its perdition, therefore, its excellence above other creatures is manifest. The eye is the light of the body, and therefore excellent above all the other members, though sight involves the possibility of the misery of blindness.

The devil did not remain in the truth, did not remain in the love of God, the Supreme Good. He looked at the good, the gifts and benefits, which he had himself received from God; and this was allowable, he might and should rejoice in them, if with grateful remembrance of their Giver and Creator he had then turned his glance towards Him. But—and with this but begins the paralogism of sin—he suffered his glance to remain fixed on them, and doubting the truth of the Supreme

[1] Non est creaturæ rationalis vel intellectualis bonum, quo beata sit nisi Deus. Non ex se ipsa potest esse beata, quia ex nihilo creata est sed ex illo, a quo creata est. Hoc enim adepto beata, quo amisso misera est. Ille vero, qui non alio, sed se ipso bono beatus est, ideo ipse miser non potest esse, quia non se potest amittere.—Aug. *de civit. Dei*, lib. xii. c. 1.

Good, and not turning back to the truth, he began to love with false affection the gifts more than the Giver; he regarded them as his own property, and took a selfish pleasure in them, and thus fell by his own will. For he boasted of his dominion (Jude 6), and because of the glory with which he had been invested would no longer be a servant of God, but lord in his own province, like God. Thus he became disobedient, and a sinner against the first commandment, opposing to the word of the Lord: I am the Lord *thy* God: I am my lord and *my* god.[1] It is not because egoism is evil that the ego, without which there would be no love, is so; and gifts are not to be despised because their giver is better than they, nor do good things cease to be good because the Supreme Good is superior to them. Not that, then, to which the devil turned when he turned from God, not his ego, not his nature, not his gifts and circumstances were evil;[2] these were, on the contrary, as God's creatures, all good, but of course good in a far lower degree than the Creator Himself; and to love this inferior good, which in due subordination ought to be loved in proportion to its value and quantity, more than the highest Good, or rather than the high God, is that depreciation of Him, that revolt against Him, which, because it reverses the order of love, reverses and brings everything into disorder,[3] and not only corrupts the natural impulses and feelings through selfishness, but also falsifies the judgment by its perverted estimate, and changes the truth into a lie. If, according to Augustine's excellent saying, virtue is the order of love, sin is its disorder.

The truth is not in the devil, because a false love is in him, because he is corrupted by deceitful lusts (Eph. iv. 22); when he speaks lies he speaks of his own; turned to his own by

[1] The devil, says Luther, is Antithesis Decalogi.

[2] Non ipsius diaboli natura, in quantum natura est, malum est, sed perversitas eam malam facit.—Augustine, *de civit. Dei*, lib. xix. c. 13.

[3] Deficitur non ad mala sed male, id est non ad malas naturas sed ideo mala, quia contra ordinem naturarum ab eo quod summe est ad id quod minus est.—Aug. *de civit. Dei*, lib. xii. c. 8.

self-will and self-love, he esteems it more highly than what is God's; desiring to be his own master, God, his Lord, is distasteful to him, and he consequently misconceives and denies His holy love, and his disposition is hostility to God and resistance to His law—the law of truth. The self-deception of selfishness corrupts his whole moral judgment; to his arrogance humility is cringing, dependence on God slavery; simplicity and sincerity seem folly to his false serpent-like wisdom, and love senseless susceptibility to his egoism, while repentance, reparation, and entreaties for mercy are intolerable humiliation to his pride. His devices and desires make him think his efforts to attain an autocratic likeness to God noble, his refusal of submission to God exalted; in false philosophy he deifies himself; he seeks and finds his honour in opposition, in negation; he boasts of his power in revolution and in unbending self-will; ambition and love of power impel all his actions, and excuse them in his eyes. Such is he, for such are all who are of his seed, and do according to their father's lusts (John viii. 44). The father is known by his children, and specimens are not far to seek; they are found everywhere, and are, especially in these tumultuous times, striking likenesses. As all selfishness or sin in its self-deception seeks good, not in God, where it is to be found, but out of God, where it is not to be found, and for that reason never finds true satisfaction, and yet never ceases from its search, but, staying itself with seeming, yet ever and again unsatisfying gratifications, is ever striving after more and never contented, so also is it with the devil, who is none other than the first of the selfish; for, as St. John says: The devil sinneth from the beginning (1 John iii. 8).

The world, justifying itself with respect to the devil, has constructed an image of him so deformed, so untrue, nay, so absurd, that it is very easy either to reject it altogether or at least to disown having any fellowship with it. I do not allude to the caricatures of superstition, which have been a

laughing-stock for children, but to those strange notions which regard the devil as an original evil being, or an absolutely evil spirit, who wills and does evil only as evil and for its own sake with a genuine consciousness of its horror and vileness, while at the same time feeling only its torture and punishment. Such notions are so at variance with all analogy of evil, as it generally manifests itself, and at the same time introduce such contradiction between the thought and desire of the devil, as to fall to pieces for want of harmony. He that sinneth is of the devil, says St. John (1 John iii. 8), thus testifying that the devil, as a sinner, is not so singular, not so monstrous, that no one resembles him, but on the contrary, that all sin being from him, his too may and must be recognised by exhibiting the common characteristics of sin. Hence what is true of sin in general—or, since sin as selfishness can only exist personally, of sinners in general—is true also of the devil in particular, who is the first among them. Now sin is everywhere affected with falsehood, and the truth is not in it, but a false love impels it to esteem and desire the creature above the Creator; a false desire allures it not to disgust but to false delight, which, though it brings disgust afterwards, conceals it behind deceptive charms. Sin pursues not that which seems evil, but that which *seems good to it;* it does not crave after what is loathsome in spite of its loathsomeness, but lusts after what is agreeable, and tastes with delight the sweet deceptive poison; though it knows what is forbidden, it misconceives the prohibition, and longs for it as for something advantageous, and keeps back the truth in unrighteousness (Rom. i. 18). This is just what our Lord says of the devil: he remained not in the truth, and the truth is not in him, for he is a liar. Self-deification, the false likeness to God of selfishness, is the lie wherewith the devil seduced not only our first parents (Gen. iii. 5), but himself also; this lie of selfishness, denying and reversing the truth of love, pervades the entire realm of sin from the highest to the

lowest of sinners, for the devil is not only a liar, but also the father of lies. Ye are of your father the devil, and after the lust of your father ye will do, says Christ (John viii. 44), in accordance with the above words of St. John: he that doeth sin is of the devil, inasmuch as the lust of sin is still *dominant* in him who does it. The homogeneity of diabolic and human sin is undeniably declared by this fatherhood, and when Jesus adds, that the devil, according to whose lusts they desire to do, is not only a liar, but also a murderer from the beginning, He very clearly confirms the fact, that as truth and love are inseparably combined in the Holy Spirit (πνεῦμα τῆς ἀληθείας), so are lying and hatred in the evil spirit. If God were your father, He had said shortly before (viii. 42), ye *would love* me; and by the same criterion does St. John distinguish the children of God and the children of the devil (1 John iii. 9–15), in which last verse he says, with unmistakeable reference to the murderer from the beginning: he that hateth his brother is a murderer. Here too, then, *selfishness* comes forward as the common nature of all sin, whence it appears, that the devil is not so different from us sinners as they suppose who regard him as a *monstrum unicum*.

The feature which distinguishes the sin of evil spirits from that of men, consists, according to the notion of their nature, in the fact that their sin, in the absence of earthly corporeity, does not manifest itself in the material forms of sensual love of pleasure as it does in sensuous man. But they are not therefore better than men, a most evident proof that spirituality of itself is of no ethic advantage; but on the contrary, the more intensive their spiritual self-consciousness, the more concentrated also is their selfishness, the energy of which is, in its human subject, much restrained and weakened by the sensual wants and dependence of a nature entwined by so many earthly ties.[1] It is true that, by reason of their supersensuousness an activity chiefly directed to the supersensual

[1] Comp. Müller, *Lehre von der Sünde*, i. p. 100 sq.

and psychical, and working in conscious opposition to God, must be attributed to them, an activity employed in hindering and destroying the salvation of souls by leading them by lying wonders to departure and apostasy from God, as that of the good angels is in promoting it (2 Thess. ii. 9–11). The saying of St. James (Jas. ii. 19), according to which the devils indeed believe that there is one God, but included in that which is His opposite do not believe in His love, but tremble before Him, also points to this opposition of God. The opposition of God to them reacts, though with a long-suffering which is only humiliating to them, upon their opposition to God, and this eternal contrast of the holy will of God to their repugnance oppresses them as punishment and condemnation, weighs upon them as eternal unhappiness, in which, however, they are so far found of their own accord, that they *will* not, in the defiance of their obdurate selfishness, fulfil the conditions of the humble and holy happiness of the good spirits, a phenomenon often witnessed in obstinate self-will, which would rather give up anything than itself. The devils cannot pray the Lord's prayer, because they will not renounce *their* name, *their* kingdom, *their* will, for they are hardened in self-will and against the love and grace of God; therefore they remain under wrath.

The peculiarity of the being who is called the devil *par excellence*, consists, apart from the superiority of his natural gifts, in the circumstance, that according to the words of the Lord, he is not only a liar, as all sinners are in their own way (Rom. iii. 4), but also the *father* of lies or sins. Sin *began* in him by self-seduction to departure from God, and was then further diffused by him as a personal principle, by the seduction of others and the propagation of his revolutionary spirit among angels and men. Evil is infectious, and though its characteristic is selfish separation, still this expands into party spirit, and party, which only lives upon opposition, is ever seeking to attain by various enticements an increase

of followers, while the head of the party, who resisting the kingdom of God is striving to set up and extend his own kingdom (Matt. xii. 26), is the most diligent of all in such efforts. As certainly as sin has its seat in the personal will, so surely is there no constraint in the temptations of the devil, which on the contrary consist in exciting a lust for what is forbidden, by means of doubts, lies and deceptions, often of a seemingly holy kind (2 Cor. xi. 14), which lust inciting and alluring both receives the seed of sin and also brings forth its fruit (Jas. i. 14). Thus the devil as the tempter is the *father* of human sin, but the soul which lets itself be tempted is its *mother*. The serpent's seed of selfishness which it has received remains and carries on its operations, producing thousands upon thousands of sins in every department of human life, without there being any need to accept the notion of a fresh direct interposition of Satan, whose agency as little excludes second causes as these do him. Thus the sin of the devil and the sin of Adam continue to operate in our sin, and temptation, uncaused by his own sin (John xiv. 20), assailed in renewed power and originality only the second Adam, and was triumphantly overcome by Him, the breaker of the serpent's head (Gen. iii. 15). For this purpose was the Son of God manifested, that He might destroy the works of the devil (1 John iii. 8), who, however, therefore opposed the work of Christ with all the power of his followers, with all the force of lies and malice, even of the most sanguinary malice (1 John iii. 12; 1 Pet. v. 8). All that is antigodly and antichristian diffused throughout the world by far-reaching radii, is concentrated in him as its principle, and inasmuch as he is the father of the sin which enslaves the whole world, so far as it is not redeemed therefrom, he is, as the spirit which worketh in the children of disobedience, called also the prince, nay, the god of this world (Eph. ii. 2; 2 Cor. iv. 4). Among these children of disobedience, antichristianity, as the climax of selfishness, will

proceed even to the utter denial of the Father and the Son, and to the most arrogant self-deification (1 John ii. 18, 22; 2 Thess. ii. 4), but will then be entirely destroyed by the Lord with the spirit of His mouth and by the brightness of His coming (2 Thess. ii. 8). The devil's system of hypocritical spiritual lying is chiefly seen in his efforts to set the word of God in contradiction with itself, to deny one part by means of another, the gospel by the law, grace by righteousness, and thus to perplex the conscience, on which account he is also called the *accuser* of the brethren, who after he has long accused them is himself cast down (Rev. xii. 10).

Controversy against the devil, which was formerly directed, with that strength of faith and of the Holy Ghost which destroyed his works, against his agency, *i.e.* against the spiritual power of evil, has recently been theoretically directed, with the sceptical strength of unbelief, against his existence and presence, and either denies or ignores him as a mere phantom of the imagination. Consequently the enemy being said to be no longer extant, the watchfulness, prayer and manful resistance which Scripture so emphatically recommends, are discontinued, which peaceful controversy is undoubtedly less offensive to him than the former warlike kind. No other doctrine of Holy Scripture has experienced such decided, general, and at the same time sarcastic disfavour from a frivolous illusionism as the doctrine of the devil, which certainly, since he rules in darkness, has dark depths (Rev. ii. 24). If the matter in question had been merely the existence of a person more or less in the realm of spirits, the dispute concerning it would have been of no ethical importance. But it cannot be mistaken, that with a denial of the existence of the devil is combined also a denial of the scriptural doctrine of sin, and that the endeavour to disclaim the latter in its full moral seriousness, and to filter it off in this negative manner, has greatly contributed to placing *the mere negation of the devil in the place of his abnegation.* The

more he has been denied, the more has it been affirmed that sin is only a consequence and property of sensuousness and corporeity, or a mere limitation of finite existence, or a weakness, or only the result of ignorance and a rude state of nature, which must yield to enlightenment, better instruction in schools and higher intellectuality, or that it forms a necessary stage of development in human nature, a necessary shadow to the light, a necessary foundation for more exalted merit, and other like delusions and rejections of the true notion of sin.[1] The spiritual nature, the power, the selfish personality of evil are denied with the personality of the devil, and it is evident that when sin is thus misconceived the power and truth of redemption must be misconceived also, and a real conflict against evil relaxed.

On the other hand, it has been asserted that the doctrine of the devil is prejudicial to moral earnestness, because it induces men to remove the guilt of evil from themselves to the devil, and to lay the blame of sin in general upon him and his temptations only, and thus, as it were, to transfer it from themselves, and to release themselves from its imputation. This reproach is, on closer inspection, entirely reversed, and its whole weight falls upon the modern notions of evil, as is unquestionably proved even by the circumstance that the more unaccustomed the age has become to the thought of the devil, the laxer has it grown in the imputation and punishment of sin. The former age, which did not deny the temptations and assaults of the devil, was yet so little inclined to excuse men on that account, that it on the contrary considered an intermission of resistance to the evil spirit, or any meddling with him, as the most flagrant of offences, and exercised against it, together with the strictest imputation, a harshness of criminal punishment at which we are horrified. The opposite extreme to this severity is the laxity of modern

[1] Compare, on the contrary, Neander, *Leben Jesu*, Div. iii. pp. 113 and 286 sqq., also Twesten's apt remarks in Part II. of his *Dogmatik*, p. 368 sq.

penal justice, in the administration of which judges and physicians are but too inclined either to acquit criminals, or as much as possible to extenuate their crimes, on physical or psychical grounds, while the moral judgment of general public opinion has become excessively lax and indulgent. It cannot be denied that in every sin there is not merely an evil will, but also the enticement of some temptation; where, then, this is not referred to the devil, man by no means therefore ascribes the sin to his own corrupt will, but appeals to other kinds of temptations, which, however, he does not derive from *sin*, but from *nature*, though this is only seductive under the influence of sin. Undoubtedly the *world* and the *flesh* are powers of objective and subjective temptation, but they are such not through their natural substance, but through the influence of the evil with which they are affected. But when, as at present, the temptation to evil is referred only to sensuousness, to temperament, to natural lusts and passions, or to circumstances or to fixed ideas, monomania and the like, the blame is pre-eminently laid upon something ethically indifferent, or merely natural. This is done with the less hesitation because less repugnance is felt to such really innocent temptations; and an intermission of resistance may be easily justified by appeals to their more physical than ethical character. Thus, since the doctrine of the devil has been lost sight of, the lax excusing and non-imputation of sin have been very specially and excessively prevalent. Matters are on the other hand very different when temptation, though always using the natural as a means, is perceived to have originally proceeded from an evil spiritual power, in personal opposition to whom man must feel as much called upon to abhor as to resist, because submission and admission seem as dangerous as they are pernicious, and guilt not lessened but rather increased thereby. Then man, equipped with spiritual weapons of offence and defence, enters upon that conflict against the power of the evil one, to which St. Paul summons (Eph.

v. 10–17), though unobeyed by the weaklings of this generation. Not from their denials, but from the moral resistance of the believing Christian, does the devil flee (Jas. iv. 7). The accuser of our brethren is cast down, and they overcame him by the blood of the Lamb and by the word of their testimony.

CHAPTER III.

OF NATURAL AND REVEALED LAW, ITS PRINCIPLE AND EXTENT, AND OF THE IMPUTATION OF SIN THROUGH THE LAW.

The notion of the Divine law has its roots in that of the Divine image. Man was made to be an image of God; this expressed the Divine purpose, the Divine law of his being. The law is that Divine archetype of human nature, that ideal of man, after which he was created. Let us make man an image, which may be like us—this counsel of the creation of man is the primal law of his being; the will of God, that man should be an image of God, called him into existence, and is continually calling him to likeness to God; for such a law is immanent in human nature as its norm and type. It is an extremely inadequate notion, and one derived from human maxims, to think of the law of God as a series of moral precepts according to which man must act, or a summary of abstract propositions by which he must regulate his doing and leaving undone. God lays down no such abstract moral law, nor sets it over man apart from Himself; but His law is His living will itself, which, willing men to resemble God, gives the Divine likeness as their norm, and that not as an externally added precept, but as an internal, an innate canon. This will, the loving will of God, did not merely will that man was to be like Him in love, but what it willed it also effected, and made man not merely to be an image, but also

in the image of God (Gen. i. 27), created him not only for but also in love. God did not cause the *idea* of man merely to hover over him as an abstract model, an empty ideal, but manifested and *realized* it in him, when He made him in His image. We have already seen that because God is love, His image, imprinted in creation, consisted in the love with which He inspired man, and filled in his state of innocence his heart and soul and mind. Again, Holy Scripture most plainly and expressly testifies, that the love of God with all the heart, with all the soul, and with all the mind, is the first and greatest commandment or summary of all the commandments (Matt. xxiii. 37; 1 Tim. i. 5); that love, moreover, is the supreme virtue and the sum-total of all virtues, that it is the fulfilling of the law (1 Cor. xiii.; Rom. xiii. 10). Hence the congruity of the notions of the Divine image, of the law and of love, which is the explicit fulfilment of both, is self-evident.

There is, however, a difference between the original Divine image and the present law in their attitude towards human nature. This difference consists in the fact that the former was, because the first man was normally created in it, no norm at variance with his normal condition, but was in conformity or congruity therewith, which is far from being the case in the present state of man. The original man was not under the law, but in it (*non fuit sub lege conditus, sed in lege*); it encountered him not as a command, an "*ought*," but, being what he ought to be, existence and duty coincided as a straight gauge does with a straight line. Love equally fills the form of the Divine image and that of the Divine law, which does not go beyond it, requires nothing higher than love, but is satisfied by it; for he that loveth another hath fulfilled the law (Rom. xiii. 8). Love is itself law; it wills the good as the law does; its will and that of God's law is one will. Love does what is right, not because it ought or must, but because it chooses; its will does not need the incentive of a command, for it is its own incentive; it is itself the good will, the Divine good

pleasure, which likes to do right; it is the will of God, the indwelling of His Holy Spirit, and *spiritus sanctus est viva lex.* Will and duty, freedom and necessity, are united in love, because it is the free will of God and of His love. The more a man loves, the more freely and willingly does he do the good and remain therein; and on the other hand, the more necessary it is to him, the more it becomes to him a second nature, and the less can he will and do anything but the good, on which account to love (*lieben*) and to be good (*gutsein*) are used as synonyms. Love, as the fulfilling of the law, is also righteousness, and no law is given to the righteous, because his will, his righteousness, is the living law itself (1 Tim. i. 9).

If, then, the first man was in the state of first love, he was, for that very reason, also in a state of innocence, which as yet knew not the contrast of good and evil, as the law determines it, because in its congruity with the Divine image the law was not as yet objectively confronted with it; and no other commandment was given than that of the sanctification of the Sabbath for the *maintenance* of original righteousness. A twofold consciousness, therefore, of what he was and what he ought to be did not exist in man, so long as he remained in untroubled peace with God. It was otherwise, however, when, breaking the bond of first love, he departed from his original normal condition into an abnormal sinful course of conduct towards God. Then the human consciousness parted into legal and actual, the consciousness of the primitive condition remained, but no longer as of one which was, but of one which ought to be, with which the consciousness of the now *existing* condition was at variance. The former normal condition is just the concrete law impressed by creation on human nature (*concreta quia concreata*), which, though that nature entered, after the loss of original righteousness, into an abnormal condition, continued nevertheless to be its norm and measure, just as health is the measure of sickness, for sickness is nothing else

than the contrast to the law of health.[1] The notion of abnormity always presupposes the norm or law from which it is a departure, whence sin also, as a departure from the law of the Divine likeness, cannot be more concisely defined than it is by the saying of St. John: ἡ ἁμαρτία ἐστὶν ἡ ἀνομία: sin is lawlessness (1 John iii. 4).

It is then in consequence of sin that the normative will of God has become a contrast to the human will, or that it rules the life of man as an imperative law. A command had certainly been previously given; but this was merely a limitation restricting his nature, not a contrast within it. It was not till after opposition to God began in man, that the counter-opposition of the Divine law of his nature also arose within him, and that duty, will and performance widely diverged (Rom. vii. 14 sqq.). This opposition of the law of God to sin involves its *imputation;* for sin is thereby as that which is not from God but contrary to Him, ascribed, *i.e.* imputed to man as guilt; *guilt is sin imputed,* and every sin is, in proportion to its deviation from the law, guilt, and is accused, judged, and rebuked thereby. The medium of this imputation is the *conscience.* Conscience is the consciousness of the Divine law as the original norm and form of human nature.[2] Where nature and its norm, where existence and duty are in unison, there is peace, and the conscience as law is silent; but where law and nature are at variance, the original norm reacts against the abnormity, commanding, threatening, rebuking, and conscience sits in judgment for God (Rom. ii. 14). The law is as far above man as he has fallen by sin; if he were without sin he would not lie *under* the law, which would then be no

[1] "The notion of sickness includes the continuing reaction of nature, or of the original unity of the vital powers and functions, though not the sufficiency of nature for the cure of the evil."—Nitzsch, *System der christlichen Lehre,* § 106.

[2] See the excellent treatment of the doctrine of conscience in Harless' *christliche Ethik* (4th ed., Stuttgart 1849), p. 24 sqq.

governor or taskmaster to him (*usus pædagogicus legis*), but only his rule of life (*usus didactus*).

The content of the law, like that of the Divine image, is love, and continues to be love even when man stands in opposition thereto. And the very right and zeal with which the law enjoins love to man, who in it alone comes up to his vocation, his position towards God and his fellow-men, is, at the same time, its holy wrath against sin, or against the lack of love and the presence of selfishness. The wrath of God is the holy reaction of His love against its opposite, the love of God becomes, in contrast with evil, holy indignation. God would not be holy love if He were not angry with that which is contrary to love; the more He loves and wills the good of His creatures, the more angry is He with that which is their evil and ruin, *i.e.* sin. The fire of Divine love, beneficent to all who love, warming, melting all who surrender to it, is consuming to all who oppose it, whence Scripture rightly says: "Our God is a consuming fire" (Heb. xii. 29; Deut. iv. 24), consuming the evil, cherishing the good. He is the Lord, as ardent for righteousness as He is inflexible against unrighteousness, for the one is the condition of the other, and they who misconceive the wrath of God, misconceive both the ardour of His love and the destructive nature of sin. It is a lax antinomism, a misconception of the unchangeable truth and holiness of the law, to relegate the wrath of God only to the past times of the O. T., thus diluting His Divine love in the N. T. to mere good nature, and degrading His mercy in Christ to indulgent laxity. Both testaments contain both law and gospel, both reveal the holy love and holy wrath of God, but the N. T., as the completion of revelation, manifests both more perfectly, *i.e.* the law in its most sacred and intrinsic severity (Matt. v. 17 sqq.), and in its holiest of holy sacrifices (Heb. ix. 11 sqq.), and the gospel in its supreme proofs of love;

both law and gospel being united in full perfection in Christ; for He is the Redeemer of the world through His blood, at once its Atoner and its Judge.

The law demands love as the happiness and fundamental duty of man, and he having by sin failed to fulfil this duty, and never in his separation from God satisfying this demand, is therefore a debtor to the law and is ever accused (*lex semper accusat*) and condemned by it. As sickness is ever opposing and again being opposed by the law of health, whence arises the disease, the pain, the grief of illness, so is it with sin and the law. This conflict, this wrath of the law against sin, worketh wrath (Rom. iv. 15); the mind either becomes reluctant, servile, hostile, under the judgment of the law, or falls into discouragement and despair, into fear and anxiety. This is what St. Paul calls the death-working agency of the law, in the classic passage (Rom. vii. 7–24), which strikingly describes the internal conflict stirred up by the law in the sinful nature, and concludes with a sigh for deliverance. "I was alive without the law once," he says, "then sin was dead, I did not perceive it, but through the law; I had known nothing of lust, unless the law had said: Thou shalt not covet" (vv. 7–9); sin is not imputed where there is no law (ver. 13). The entrance of the law into our consciousness, into our conscience, is the imputation of sin; through the law is the knowledge of sin, and with it its imputation as guilt; for known sin is guilt. If, however, unperceived sin is not yet imputed as guilt, it does not therefore follow that it is not sin; on the contrary, all lawlessness, all abnormity (*quævis absentia conformitatis cum lege sive defectus, sive affectus, sive omissio, sive commissio*), whether conscious or unconscious, against an enlightened conscience or without it, is sin. Nay, the very absence of an enlightened conscience, unconscientiousness, is, as being the deeper depravity of human nature, so much the greater sin, though the more conscience withdraws

the less also is the imputation. It, however, by no means follows from the fact that sin is not yet imputed, that it *never* will be; on the contrary, it is said to be imputed for the very purpose of its being perceived. Original sin too is imputed to every man, for the very purpose of his perceiving it to be sin through the law which condemns it (Rom. vii. 7). Indeed, the chief business of the law is to produce this accusing and rebuking knowledge of sin, and thereby to arouse a feeling of the need of redemption (Rom. iii. 20).

It is true that the innate law, written on the heart of man, whose conscience bears witness and the thoughts accuse or excuse one another, likewise produces this knowledge of sin. But from the same heart, because it has fallen into sin and is a prey to selfishness, come also wicked and lying thoughts, which corrupt the truth of the natural law and the natural conscience. The more essentially the characteristic of the Divine image belongs to human nature, the more desperately does this corruption seize it. Conformity with God is man's ineradicable destination, the need of it, the struggle for it remains with him even in his deformity, the law makes him perceive this deformity but does not remove it; on the contrary, it causes it to be the more felt as an oppressive guilty contrast to God. Such a discord, which sets a man at variance not only with God but with himself, such a rebuking contrast between the Most Holy, the Ever Present, and his unholiness and depravity, cannot be long endured by man. Hence, when he cannot find the true reconciliation, he invents a fictitious one by diluting, by lulling to sleep the law that is in him, in other words, by falsely conforming it to himself, instead of himself to it. Thus he fabricates for himself such a peace with God as suits him, and strives after likeness to God, not by becoming like God, but by making God like himself, as St. Paul plainly testifies when he says (Rom. i. 23): "They

changed the glory of the incorruptible God into an image made like to corruptible man." In the whole context of this passage the apostle makes it manifest, that religious and moral error, that idolatry and all the immorality connected therewith, do not arise from natural ignorance, but from sin; for this is the very nature of sin, that man, as he did not remain in love, so neither did he in truth, in other words, he changed the truth of God into a lie (Rom. i. 25; compare our Lord's saying concerning the devil, John viii. 44). As long as the enmity of the carnal mind against the holy God is not reconciled by genuine redemption, the flesh is ever striving either to free itself, in an arbitrary manner, from the bonds of the law, or vainly puffed up (Col. ii. 18) is deluding itself with the notion of not merely satisfying the divine commands, but of even meritoriously exceeding them in self-chosen spirituality. Where such licentiousness or arrogance of natural selfishness affects by turns mind and heart, will and thought, there is no true knowledge of God and of His holy law, because there is no true love, for *he that loveth not knoweth not God.* In such a case the thing which a man impurely or inordinately loves, whether elevated or degraded, whether himself or any other creature, becomes his deity, his idol. In its deepest root all sin is both idolatry and falsehood, and all unbelief and superstition, all lying and immorality have sprung from this one evil root. They who misconceive and deny God, and in Him true love, are given up to a deceitful love of the creature, which, darkening their heart, increases even to that unnatural lust, so frequently found combined with idolatry (Rom. i. 26 sq.). Sin ever begets sin, and when not removed, punishes itself by the ever increasing perversion of the whole man, not only of feeling and desire, but also of knowledge and conscience. He who is diverted from the love of God, is given up to a perverted mind, and apart from God has no knowledge of Him nor His law, and therefore no true self-knowledge.

It is therefore sin and its falseness which, if men are to be saved from ruin by the knowledge of the truth (1 Tim. ii. 4), make a new revelation of the Divine law necessary, for the purpose of revealing, imputing and condemning with incorruptible and holy sincerity and independently of sinful human nature its sin, and re-exhibiting in their pure ideality the faded features of the Divine image, that sinful man may thereby know himself in his guilt and sin. This revelation must be supernatural and exalted above fallen human nature, as certainly as it must be holy, undefiled and separated from all influence of sin. The difference between naturalism and supernaturalism is of moral importance to evangelical theology, seeing that the contrast not of the physical and metaphysical but of the sinful and the holy depends upon it. It is the difference between the unholy spirit of man and the Holy Spirit of God with which we are here concerned. Inspiration and revelation as the operation of the Holy Spirit are as well as regeneration essentially a sacred miracle. Holy men of God spake as they were moved, not by their own selfish spirit, but by the Holy Ghost, the Spirit of truth, who could not impart to them Divine truth and holiness, without suppressing the human sin and falsehood that were in them. Not to nature in itself, for it was made by God good and sufficient for its destination, but to nature degenerate, diseased, fallen into the selfishness and self-deception of sin, is the power of renewing itself by self-attained knowledge of the truth, with psychological necessity denied. Only they who question the sinfulness of the natural man, can dispute the necessity of a supernatural revelation, which, just because it is revelation, also manifests its inward and spiritual supernaturalness or inspiration in corresponding outward and visible miracles.[1] That which is to rise above the fallen and the finite must be free from and raised above

[1] The congruity of the Divine and majestic phenomena accompanying the giving of the law with its contents (Ex. xix. and xx.) at once strikes the eye.

the causalnexus, for the lever placed within what is to be lifted, will not lift. The disorder of nature cannot be restored by the ordering of that which has fallen into disorder, but needs an extraordinary remedy; he who denies this denies also the existence of disorder, of sin, or esteems it as only a slight external detriment, but thus deceives himself, and the truth is not in him (1 John i. 8).

The revealed law of God, written, that it may remain unaltered, in Holy Scripture, is the objective conscience of mankind. Objective, because the subjective conscience is influenced by the selfishness of the subjectivity, and therefore can no longer be its true and correct norm, but is again to become such when purified by this objective one. According to its positive content, as comprehended in the fundamental commandment of love, it does not in substance differ from the Divine law implanted in creation, which is still, though in obliterated characters, impressed on the heart and is renovated to pure truth by the revealed law; for the law of Holy Scripture sanctifies and purifies the conscience. It is, however, also of a chiefly negative or prohibitive character, in contrast to the various forms of sin, and therefore expressed in prohibitions as well as precepts, encountering transgression on every side with: Thou shalt not.

The Decalogue in its two tables is the Divine summary of the revealed law according to its twofold relation to God and man, as brought forward in the chief commandment of love (Matt. xxii. 37–39). There is no third table of isolated duties towards one's own self, which, as soon as it refers only to itself, is selfish; such duties are included in the first and second tables, for the love of God and that of our neighbour and ourself cannot but be always closely interwoven. "Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy mind," this is the chief and great commandment, this is the *first* commandment. That which we love supremely, whose love

or possession is our happiness, whose wrath or loss is our unhappiness, upon which, therefore, we feel our whole existence dependent, that is our God.[1] God is love, the holy, the supreme good. The first commandment begins: I am the Lord thy God (to which the original text adds a decided testimony to His revealed love: which brought thee out of the land of Egypt, out of the house of bondage), thus claiming by these first words, full of majesty and love, the holy and reverend love of the whole soul for the Lord our God (Deut. vi. 4, 5). It then continues in a prohibitive manner: Thou shalt have none other gods but me, thus negatively commanding us to love God above all things, to have no other possession or being for our God or idol, *i.e.* our supreme love (or in the opposite case our supreme fear), nor, with polytheistically divided hearts, to have several gods, whereby, together with the unity of God, the unity and truth of love are as much denied in religion as they are in marriage by polygamy. The first commandment, inasmuch as it demands to have the whole soul of man dedicated to and filled with the love of the all-comprehending God, knows no other duties *besides*, all others being, on the contrary, comprised *in* and *under* it. We are not to love our neighbour as ourself, *besides* God, in as it were an accessory manner, but *in* God; in His all-comprehending love, are we to love as ourselves what He loves, *i.e.* our fellow-men, who bear His image as we do. No one can love God, who is love, without also loving in Him that love of man which makes all men brethren, without, *i.e.*, brotherly love (1 John iv. 20).[2] While, if the case is reversed, the love of other men, not to mention the

[1] Comp. Luther's excellent explanation of the first commandment in the Larger Catechism.

[2] Nemo dicat: non novi quid diligam. Diligat fratrem, et diligat eandem dilectionem, magis enim novit dilectionem, qua diligit, quam fratrem, quem diligit. Ecce jam potest notiorem Deum habere quam fratrem, plane notiorem, quia præsentiorem, notiorem, quia interiorem, notiorem quia certiorem. Amplectere dilectionem Deum et dilectione amplectere Deum.—Aug. *de Trinitat.* lib. viii. 12.

love of God, cannot proceed from the narrow and restricted love of one human being; the love of the one all-loving God involves, on the contrary, the love of every creature in its due proportion.

The highest moral principle, so frequently sought after by philosophers, each in his own fashion, and so variously laid down in accordance therewith, is and can in Christendom be none other than the one first commandment of love, which includes in its Divine and human sides all the law and the prophets (Matt. xx. 36–40; Mark xii. 28–34), and is therefore rightly called by St. James the royal law (Jas. ii. 8), in which, too, the Lord Himself comprises all His sayings (John xiv. 23, 24, xv. 9 sqq., xiii. 34 sq.), the *new* commandment answering to the *new* man. Hence, too, the first condition of following Christ is self-denial (Matt. xvi. 24). The principles, which natural morality has attempted to set up as supreme, are extremely weak in their foundation, and either vague and empty or inadequate and onesided in their definitions. They are indeed wont to appear in the imperative form, but this imperative lacks the Imperator, and is therefore as weak as man himself who decrees it. What is the use of saying to men: Thou shalt, Thou shalt not, when there is no Lord to say to him: I am the Lord thy God; thou shalt, etc.? One can scarcely refrain from a smile at seeing what pains philosophers take to constitute, some this, some another self-invented principle as supreme, and so to *play* the parts of lords and legislators, while in reality the supreme commandment can only be given by Him who is Himself supreme, the only Lord and holy lawgiver (Jas. iv. 12), whom all created spirits must serve in lowly reverence. *A Jove principium*, says even the heathen, but most of these so-called principles quite look away from God the supreme principle, and give only an abstract formula, a vague general theme, under which they sum up in all kinds of divisions and subdivisions, different duties, and among them indeed duties towards God, or divine

things, in which, alas! piety for the most part figures as only a means to virtue or success. Commandments, indeed, since there is no one competent to give them, are almost out of question, so we have merely maxims, rules of virtue, moral precepts, or moral sentiments, and these relate not so much to the inward and habitual life and affections, as to the actual doing and leaving undone, while the other contrast to doing, viz. *suffering*, is almost entirely overlooked. The motives, too, whether addressed to man's native dignity, or to the completing of his perfection, or to his own or the general welfare and utility, are only of a selfish and subjective nature; and the ultimate object, the supreme good, is a proud or a satisfied self-righteousness, which either in its own consciousness rewards its own virtue, or even looks to God to reward it. These miserable dealings of a self-invented morality devoid of all authority were rampant, while both law and gospel being misconceived, a fanaticism for morality prevailed, and its votaries, full of self-complacent prattle about virtue, thought they could set to rights, but really impaired everything. Never did morality sink deeper and err more widely than when the attempt was made to raise its autocracy to the highest pitch independently of Christian faith, and man was preposterously to be allowed to determine the very law which ought to determine him. Then morality, revolving in the incongruous circle of the self-made legislation of unfaithful subjects of the law, became as unscientific as it was impractical, because it had lost the unity and truth of its highest principle, which is nothing else than the first and chief commandment of the God of revelation, who is Divine love.

Love is the fulfilling of the law, the bond of perfectness, of truth; to *will*, to *do*, to *be* good, are combined in it; it is the harmony of the triad of the true, the beautiful, and the good; virtue and happiness are united in its likeness to God. What truth there is in those inadequate moral principles is concen-

trated in its living unity, nay, in the unity of God, of whom, by whom and in whom are all things. Here, where is the one principle of all things, is also the one principle of all goodness and justice; we must hold no other principle but the alone good God, to whom we must be united in love. Love is the image of God in us; the law requires this likeness to God, *i.e.* it requires love, which is its principle and sum-total. Love is a principle, because it is not so much a good effect or act, as rather the cause, the producing power of all good actions; and while these are dependent on external opportunity, and therefore only the temporary *appearance* of the good, it dwells as its constant *nature* in the inner life. Hence, too, it is not, like these philosophic maxims, only an abstract rule, a principle of thought, out of or into which the other moral rules may be thought, but it is the *vital generating principle* which produces both the right knowledge and the right fulfilment of the law, which not only confirms, but also keeps the commandment. But not only does love, inasmuch as it makes the Divine and human will one, effect the right *willing* and *doing* of the Divine will; but when the Divine will, as the universal, exceeds the particular human will, or even, as the holy, opposes the natural will, it also produces the right *state of subjection*, or free obedience, and that not only in acting, but also in *suffering*. For we ought not only to *do* the will of God according to His commandments, but also to *suffer* it according to its dispensations, its opposition to our natural will; we must learn to love even the cross. Love prays for both active and suffering obedience in the third petition of the Lord's prayer, and the sum of the Christian law has therefore been appropriately comprised in the two words: *love and suffer*.

It is not a God whom we have subjectively formed after our own notions, but the revealed God and Lord, the holy and gracious God of the Old and New Testament, our Father, Redeemer and Comforter, whom we are to love with all our heart, with all our soul and with all our mind. He is no

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unknown and nameless God, whom men conceive of and name according to their own notions, but One who by the self-testimony of His revelations has proclaimed and made Himself known to us in His word and in His name; and as He speaks to us through the word of His Spirit, so also ought we to answer His word, to invoke His name in devotion, that it may not be taken in vain, not desecrated, but hallowed by us. Hence, too, ought we to keep holy His day by resting from our earthly labours, worshipping Him in the congregation according to His word, and letting His Holy Spirit work in us. Thus the second and third commandments not only necessarily *follow* the first, but also *result from* it as a principle, by which the fundamental elements of the worship of God, viz. prayer, or the invocation of the Divine name and the sanctification of the day of rest prescribed by God to His Church, are established. In the performance of the written law, the ritual and liturgy of religious worship, as its external objective order, are as much based upon the first table, as the judicial and civil institutions, as the external objective of the moral, are upon the second. For Scripture knows nothing of the modern contrasts of the moral, ceremonial and judicial law, but, on the contrary, both bases all that relates to worship upon a moral, and all that is judicial upon a religious, *i.e.* both upon a sacred foundation. But the more special practices, necessitated by the development of the kingdom of God in both time and space, are for that very reason exterior to the two tables, because these have no eternal and universal authority, but assume different forms according to the times of the old or new covenant, or the natural circumstances and needs of nations. On the other hand, the ten commandments themselves are as much the eternal moral law, as they are the unchangeable *natural rights* of man, as written in the very heart of human nature, by which they have indeed been misconceived, but from which they can never be eradicated. As the first table comprises the Divine, so does the second the

human relations of man, though, in consequence of the Divine image, the former reappear in the latter. If, then, the commands of the second table are contained in the second and human side of the supreme commandment, viz. in the words: Thou shalt love thy neighbour as thyself (Rom. xiii. 9), something higher is still commanded in the fourth (fifth) as the transition from the first to the second table; for to *honour* means to esteem some one more highly than oneself. Honour thy father and thy mother—how appropriately does the first commandment of the second table begin with the first human relation of dependence, with that of the child to its parents, in which chiefly is reflected that of man to God, and from which is developed the whole subsequent life of man! All other human relations of inferiority, that of servants included, find their analogy in the composition of the family as ordained by God; for in the *pater familias* was originally concentrated the authority of the father and master, of the judge and priest. The domestic state is the primitive state. From the subordinate relation of the child is developed the brotherly and co-ordinate relation of man to his equals, his neighbours; and here appears the commandment which the first brother transgressed towards his brother—the commandment: Thou shalt not murder, nor envy and hate, for whoso hateth his brother is a murderer (1 John iii. 15); but thou shalt love him as thyself (comp. Matt. v. 21 sqq.). New and closer ties of love between grown-up and independent human beings are caused by the relation of sex, which is sacred and pleasing to God only in the inviolable marriage union, against the infringement and for the chaste keeping of which the sixth commandment comes forward. The personal relations are followed by the material; the dominion over the earth is divided among the races of men by the separation of property, which, by inheritance and acquisition, by exchange and gift, is ever passing to other owners, and is to be divided and bestowed according to the Divine order of justice and love. The selfish and pre-

sumptuous disturbance of such sacred and Divine order, including as it does both the right of separate possession and the duty of charitable donation of property, is opposed by the seventh commandment, which condemns with the same categorical conciseness as the preceding all sins taking place within the province of the command. The sovereignty of these Divine commandments just consists in the fact of their embracing in short but cogent imperatives great provinces of life, and as the ruling principles of these declaring all infringements of their holy order to be criminal, without distinction of their coarser or more refined appearance. Thus the eighth commandment extends over the great province of speech, or the intercourse of men by means of words, upon the faithfulness of and belief in which depend all the ties of society, especially the *state* with its law and jurisdiction, as well as the power of public opinion, of honour and of a good name. It enjoins in this department truthfulness of testimony, faithful keeping of promises, justice and fairness of judgment, and condemns lying, treachery and slander. The ninth and tenth commandments forbidding covetousness, the root of all evil, envy and all evil desire, close the Decalogue, showing by their reference to what is spiritual and inward that only in holy purity of heart is the law fulfilled. Such purity from every evil desire is, however, found only in a heart filled with divine and self-denying love. The fulfilment of the first commandment is the cause of the fulfilment of all, for all the moral relations are God's ordinances, and these are only esteemed sacred in His fear and love. Hence Luther well begins his explanations of each commandment with the words: We must fear and love God, so that we, etc. It is because the first commandment, comprising all the law, runs through all the commandments, that it is transgressed in the transgression of each, and thus the whole law broken (Jas. ii. 10), just as he who steps over one paling gets over the whole fence.

Thus the Divine law embraces the *whole* life of man in his

heavenly and earthly relations. It is nothing else than the idea of the Divine image arranged according to its various aspects, and placed in contrast with sin or ungodliness, on which account everything in man which willingly or unwillingly deviates from the norm of the revealed law is sin, and is imputed as sin through the knowledge of that law. It does not extend through the life in only individual items of action and conversation, nor does it as a complete and general ideal conceive of life in complete generality, but as its vital notion embraces its entire successive development, enjoining at every stage, in every particular, its adequate normal condition sanctified by the vital principle of love. It is just because a living man is never without the law of his life, but is always conforming to, or deviating from it, that, whether acting or resting, doing or suffering, he is never in a morally indifferent state. Acting and resting, doing and suffering, are the changing appearances of life; righteousness or unrighteousness is no such changing appearance, but the abiding *being*[1] of the man in relation to the Divine archetype and law of his nature, which he is at all times either conforming to or violating. The moral character of a man is the same even under the most varying manifestations; indwelling sin is continuously in the mind, is present both before and after the actual outbreak, and remains, though latent, in the soul, even when he rests, even when he sleeps, so that the saying: He who sleeps is not sinning, is correct only with respect to actual sin, for habitual sin does not depart at night and return in the morning, any more than the soul itself, in which it is always inherent. Sin, as selfishness, cleaves to the subject, to the person of man, and being the perennial centre in the variable circumference of his existence, the man affected with sin is at all times a sinner

[1] Lex est doctrina divina, in qua justissima et immutabilis Dei voluntas revelatur, qualem oporteat *esse* hominem in sua natura, cogitationibus verbis, factis, ut Deo probari et acceptus esse possit.—Concord. Form. p. 713.

before God's law, to which he is never indifferent.[1] Hence the subject is in a moral aspect never indifferent; and since, as he is, so he acts, his action also is never indifferent, but like the actor, affected with sin, *i.e.* unrighteous or righteous. A strong man is strong in all his actions, a weak man weak, and a lame man limps on every path, not only on a bad, but also on a good one. Very different is the case with the objects of life; for the different classes and vocations, the circumstances and surroundings of men, though all are so designed and arranged that the will of Divine love may be realized in them, are still morally *indifferent, i.e.* of equal value, inasmuch as the same degree of moral perfection may exist through faith and love in those which vary the most widely; so that in this respect there is no difference between a king and a slave. There is only one righteousness before God, and in this all men, however great the difference between them, can be equal; and just this is its liberty, that it is bound to no external distinction, to no natural difference of men. It is true that this righteousness directs and hallows all given circumstances from the central-point of life, and so by no means leaves them in moral indifferentism, but, on the contrary, pervades them all with Divine love, and gives them thereby their moral importance and perfection; but no natural relation of man is too high or too low, too great or too small, to be equally penetrated and sanctified thereby. Hence there is with it no respect of either persons or things, but rather to its purity all things are pure, and every creature of God good,[2] and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and by prayer (1 Tim. iv. 4, 5). The law, though ever requiring this righteousness of heart from all, by no means prescribes the objects towards which, and the circumstances in which, it is to be practised.

[1] Hence Melanchthon calls it, *Loci*, *a.* 1521, p. 59 (August. ed.), sententiam evangelicissimam, non esse opus indifferens.

[2] In quantum creatura est, bona est; sed distinguatur res condita et depravatio non condita.

These, on the contrary, often depend on other Divine dispensations, on opportunities and on the choice of man as conditioned thereby. While, therefore, man must be ruled in his inmost heart by the command of love and the prohibition of selfishness, all is on the other hand *allowed* him in the outer world which is not contrary to the love of God and of his neighbour. As St. Paul says, all things are lawful for me, but I will not be brought under the power of any (1 Cor. vi. 12), *i.e.* be made to depart from God by any. *Love, and then do what thou wilt,* says Augustine, thus aptly defining both the one ever enduring necessity and the manifold freedom of man, according to which he is never indeed free *from* the law, but free *in* it. The law is nothing else than that one demand for faithful love in all heavenly and earthly relations, which, incessantly issued to the spirit of man from the unity of the interior and Divine life, would freely fashion the manifold actions of his external life to morality.

The law, then, is the Divine archetype of man perfect in love during his whole development, so that it is as much that of the child as of the grown man and woman. This archetype is, according to its notion, neither an unattainable nor unattained ideal; not unattainable, for love is nothing supernatural, but the most natural, the most normal sentiment in the heart of the pure man; not unattained, for the original man was just the realization of this ideal; and as the first Adam existed in original righteousness, though he did not continue therein, so is the second Adam, who came to fulfil the law, its concrete fulfilment in Divine love. Christ is no mere teacher or giver of law, He is the fulfilled law itself, the archetypical and typical man, who from childhood up to manhood so fulfilled in the perfect obedience of love all righteousness, that he who does not resemble Him is unrighteous before Him and before God; and for the same reason He is, as the personal law, *the Judge of the world.* It is an advantage of the ancient philosophical systems of morals

over those of the moderns, that they concentrate the wide circumference of their doctrines of duties, virtues and the good in the idea of the wise man, and thus lay down in ethics not merely a collection of abstract precepts and descriptions, but the concrete image of a life by which the living may measure themselves. But this image of the perfectly wise man, who is just to duties, unites in himself the cardinal virtues and possesses the supreme good, is only a subjective image fashioned after the subjectivity of the philosopher, with which even he himself does not correspond. It is only an imaginary self-invented ideal, devoid of objective truth and reality, and for that very reason also of power truly to direct and form the subject; it has its life only from the subject, and hence can give him none. In Christ the objective ideal of the Divine law is real, the Divine archetype of human nature is personal, the Word is made flesh. He is righteousness, He is our righteousness, for He is the concrete principle of both the knowledge and fulfilment of the law. The law was given, but not fulfilled, by Moses; grace and truth came by Jesus Christ (John i. 17). All philosophical morality, so far as it is without Him, is but misty and fragmentary.

CHAPTER IV.

OF THE INABILITY OF THE NATURAL FREE WILL TO FULFIL THE LAW; OF SUSCEPTIBILITY OF REDEMPTION, AND HOW THE LAW IS THE PREPARATION OF THIS SUSCEPTIBILITY.

Can the will by an act of its own fill the loveless heart of man with the love which fulfils the law? This is the question on which all depends. It is a confusion of ideas to mingle with this anthropological and ethical question the theological and metaphysical question of the omnipotence and foreknowledge of God, or that of the relation of Divine predestination

to human self-destination.[1] However this relation may be defined, thus much is certain, that it did not originate through sin, but was established from eternity by Divine power and wisdom, that it is a Divine order, not a human disorder, and that therefore redemption has no direct reference to it, because this is no dissolution of Divine order and predestination, but a deliverance from the bonds of sinful corruption. The inability of the human will, which is here in question, that sinful inability which the Divine power of redemption has to encounter, must not be referred to the Divine will, since it would then cease to be sinful, but must be deduced from the human will itself as the cause of sin. The limitation of the human by the Divine will, which takes place without respect to sin, and even in the saints, is no bondage, no slavery; it is in connection with Divine omnipotence so general, so common to both the good and the bad, as to belong rather to the natural than the moral region.

When the bondage of the will is maintained, the natural and moral standpoints of observation have frequently been confounded with each other, and a simple and obvious question of human self-knowledge before the law of God thus transformed into one of the most difficult and obscure disputes of metaphysics and natural theology, one concerning which there has been endless contention, not only in, but quite apart from Christianity. The Reformers too, who, in opposition to the Pelagian doctrine of the self-redemption of the free will, very specially insisted on its bondage, which stood in need of redemption (John viii. 34), at first confounded the predestina-

[1] Compare the recent discussion of this subject in the *Tübinger Zeitschrift für Theologie*, 1839, No. 3, "On the problem of the freedom or bondage of the human will," by Prof. von Sigwart, p. 75: "If the interest of omnipotence were the sole, or even the supreme matter, there would be no freedom of the created spirit; but the priority belongs to *Divine love*, and this has revealed itself where alone it could—in the *free* creature." *Freedom*, like *love*, is based on *personality*. Comp. also Baumgarten's scriptural allusions to the doctrine of human freedom, in the *Kiel theologischer Mitarbeiten* of 1840, No. 2, p. 102 sqq.

tion of all things and sin as causes of its enslaved condition. But even in the first edition of Melanchthon's *Loci*, as also in Luther's *de servo arbitrio*, we perceive that view of the freedom of man in things external, which considerably modifies the doctrine of universal predestination, and really reduces its unfreedom to the *moral* region of spiritual righteousness. In the eighteenth article of the Confession of Augsburg this comes distinctly forward; it is there taught concerning free will, that the will of man has a freedom to perform civil justice, and to choose things submitted to the reason, but not the power, without the Holy Spirit, to work the righteousness which avails before God, *i.e.* spiritual righteousness. In the antithesis of the article, the point in dispute appears exactly as we have laid down the question,—it rejects the Pelagians and others who teach that, without the aid of the Holy Spirit, and by the strength of nature alone, we are able to love God above all things. In the later editions of his *Loci*, Melanchthon expresses himself with special clearness concerning this confusion of the doctrines of determination and of the corruption of the human will, by beginning the portion, *on human power or on free will*, with the following remarks, so important to the right consideration and ethic appreciation of the subject: Valla et plerique alii non recte detrahunt voluntati hominis libertatem ideo, quia fiant omnia decernente Deo, atque ita in universum tollunt contingentiam; sed aliena est disputatio de contingentia ab hoc loco de viribus humanis. *Hic enim in Ecclesia quæritur: qualis sit natura hominis? an perfectam obedientiam legi Dei præstare possit?* non quæritur de arcano Dei consilio gubernantis omnia? *non quæritur de predestinatione*, non agitur de omnibus contingentibus. Ideo prudens lector disputationes de contingentia, item de prædestinatione hic seponat et procul ab hoc loco sejungat. *Nos ipsos intueamur et meminerimus, nos de nostra infirmitate jam loqui.* Non est opus ἀεροβατεῖν et cœlestia scrutari de modo gubernationis divinæ aut de prædestinatione. Ac providendum est,

ne abruantur res bonæ et utiles rixis nihil ad rem pertinentibus, quod fieri solet, cum peregrini loci commiscentur. Ideo dicam breviter hic, quomodo Scriptura nos *de infirmitate humanæ naturæ* doceat. Haec enim agnoscenda est, ut discamus, quare nobis opus sit beneficio Christi.

Without desiring to remove the questions of the mode of the Divine government, of predestination and contingency from theology, we must, especially in the region of moral theology, entirely agree with Melanchthon, that *here in the Church the question is: How the nature of man is constituted; whether it can render a perfect obedience to the will of God?* We have in the foregoing chapter already answered the question: What is the moral constitution of human nature in its present circumstances? Holy love is absent, and unholy selfishness is dominant. As by the rule of the former, the *whole* nature of man would be sanctified, so *vice versa* the *whole* nature is defiled by its absence, and by the selfishness which has occupied its place in the central-point of the person. Just because all the nature is in need of sanctification and renewal, and the unholy can only be sanctified by the holy, it is impossible that this renewal should proceed from any power of the old man; on the contrary, without fresh power from above everything remains as it was, however outward appearances may change. It is true that one form of selfishness may conquer another, as *e.g.* avarice may subdue the love of pleasure, and ambition, especially spiritual ambition, may subdue both; but so long as no new love is poured into the heart, the old heart remains, in and from which selfishness, in forms more or less disguised, rules the whole life. In love, man, because voluntarily agreeing with the absolutely free will of God and with the necessity of His law, is also free; he who loves, and does what is good from love, has a truly free and unconstrained will, whence the terms good will and free will are synonymous; while he who has no good will, but does what is commanded only because he must, he who is either forced or

forces himself, has rather a constrained than a free will, has more of repugnance (*noluntas*) than will (*voluntas*); and however involuntarily aversion to the will of God may arise (the law in the members warring against the law of the Spirit), the evil desire nevertheless brings the man into captivity to the law of sin (Rom. vii. 23); for he that doeth sin is the servant of sin (John viii. 34; Rom. vi. 16 sqq.); selfishness is captivity to self, sin is bondage to the creature. Hence sinfulness is as much the loss of liberty as of righteousness; just as, on the other hand, righteousness, *i.e.* the union of man with God in love, is his liberty. Human nature affected with sin, and thereby in bonds, cannot release itself, because only the free can liberate the enslaved; but it can be made free by redemption. The will cannot effect this redemption, for it needs itself to be redeemed from the service of selfishness. Sin cleaves to the self, to the personality of man; the will is the activity of the personality, and is either as *habitual* willing (complacence—dislike), the prevailing disposition of the soul itself, or as *actual* willing, the fruit, the effect of this disposition, the resolve of the man, in which his whole nature gathers itself up for action. As is the person, so is the will; as is the nature, so is its doing; the will is the power of the person, but it is not a power over the person; it is a fact, but not a factor of man; by his will a man voluntarily decides on manifold acts, but he decides as he is, not as he is not; the will of the good is good; the will of the bad is bad.

The will, as the tendency of the subject towards the multiplicity of objects, has freedom of choice in matters of thought, will, and deed. Every one's own consciousness undeniably informs him, that he has in things which are submitted to him (*res rationi subjectæ*), choice and power to do or to leave undone what seems good to him, whence also it is within his natural power to perform the righteousness, which is esteemed such before men (*justitia operum seu civilis*), and to come up to the requirements of his civil

vocation. Even the expressions by which this righteousness is designated as not merely civil righteousness, or the righteousness of works, but also as philosophical or rational righteousness, as well as the famous recognition awarded to it in its own province (Rom. iv. 2; *Apology*, pp. 62–64), prove, that by it is to be understood not a mere external and gross legality, but, on the contrary, all those virtues, all that virtuousness of moral *action*, which man—quamquam sæpe vincitur imbecillitate naturali—can nevertheless, as shown by illustrious examples, have or attain by the power of his natural free will.[1] The same consciousness, however, which testifies to the will that it has free power of choice over the objectivity of its action, teaches it as undeniably to perceive, that it has not this power over the condition of the nature or subject of which it is the effect. It is psychologically certain, that the habitual dispositions of the heart, which move and impel the will, can be neither produced nor done away with by the latter. We cannot love to order; neither duty nor desire brings forth the fruits of the Spirit, the holy dispositions of love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; neither duty nor desire

[1] Would that opponents perceived that if, as often happens, they understand by virtue in general only this moral objectivity of will and deed, there is no conflict between them and evangelical truth with regard to the ability of man in such a case. The four philosophical cardinal virtues, so far as they consist, as acquired (acquisitæ) faculties of the will, in prudence, courage, temperance and justice of action, constitute that justitia philosophica, quam ratio utcunque suis viribus efficere potest,—but, si hæc est justitia christiana, quid interest inter Philosophiam et Christi doctrinam? Comp. the development of this subject in the *Apology*, pp. 61–64. Man cannot, on the contrary, give himself the theological virtues of love, faith and hope, but must have these given to him, and only by their power can he practise the four cardinal virtues, in the sense in which Augustine developes them, from the principle of love, *de moribus ecclesiæ catholicæ*, cxv.: Nihil omnino est virtus, nisi summus amor Dei, id est summi boni. Namque illud quod quadripartita dicitur virtus, ex ipsius amoris vario quodam affectu dicitur. Itaque illas quatuor virtutes sic definire non dubitem, ut *temperantia* sit amor integrum se præbens amato, *fortitudo* amor facile tolerans omnia propter amatum; *justitia* amor soli amato serviens et propterea recte dominans, *prudentia* amor ea, quibus adjuvatur ab eis, quibus impeditur sagaciter seligens.

banishes from the heart the fruits of the flesh, uncleanness, hatred, variance, envy, wrath, strife. The will can govern the hands and feet and make them do what is enjoined and leave undone what is forbidden; it can restrain them, it can force itself, so as to prevent the evil desire or passion from passing into corresponding action, but it cannot change the heart itself, cannot fill it with love when it is filled with hatred.[1] Man has his actions in his own hands, but not his heart, his feeling, his disposition, as every one's own direct experience testifies;[2] the heart of the king, as of all men, is in the hand of the Lord (Prov. xx. 1). It is God who creates the new heart within us (Ps. li. 12). The heart is the habitual will, the inclination of man, from which arises the actual will or the resolution; the former is the cause of the state of the latter, and not *vice versa*.

The habitual disposition and sinfulness of the natural man is selfishness. Can sinful selfishness be changed by its own will into its opposite, into Divine Love? It is impossible to maintain such a contradiction. They who nevertheless ascribe to man, as at present constituted, the power of fulfilling the law by the force of his own will, can only do so by either questioning this selfishness, or denying that perfect love is required for the fulfilling of the law. The latter assertion was, as is well known, carried to such an extent by Kant, that he was of opinion that love cannot be commanded, and is not a duty, because it is not a work of the will. Agreeable as the last proposition is with Christian truth, the denial of the duty of love is just as opposed to the supreme commandments of Holy Scripture; and since love is undoubtedly com-

[1] Potest continere manus a furto, a cæde; sed interiores motus non potest efficere, ut timorem Dei, fiduciam erga Deum, castitatem, patientiam, etc.—Augsb. Conf. Art. 18.

[2] Christianam mentem oportet spectare, non qualis est aperum libertas, sed num qua sit affectuum libertas Bædicent liberi arbitrii vim Pharisæi scholastici; Christianus agnoscet, nihil minus in potestate sua esse, quam cor suum. —Melanchthon, *Loci, a.* 1521, ed. Augusti, p. 18.

manded, and that with all the heart, with all the soul, and with all the mind, the confession of inability to perform this chief and all-comprising duty by the natural powers of the will cannot be avoided. The endeavour is, however, made to escape this unavoidable confession, on the one hand by regarding this inability as a purely natural imperfection, on the other by representing love as an ideal only in endless process of development, *i.e.* one unattainable by finite nature. Both notions are equally erroneous. Human nature was so created to be the image of God, that is, to love, that it must and can at every moment of its existence, in proportion to its stage of development, fully correspond to its destination by perfect love, on which account every failure to do so is sin. Selfishness is no innocent incompleteness, no created, but a sinful property of the heart, not rooted in the nature of man, but affecting his personality. It is true that with the ever-renewed individualization of human nature, it is propagated by inheritance, but always in such wise, that as it originated from the will of the first sinner, so too does it pass on into the will of all his successors. "The cause of sin, though God created and preserves nature, is the will of the evil, *i.e.* of the devil and the ungodly, who without God's interposition turn from God; as Christ says (John viii. 44): When he speaketh a lie, he speaketh of his own."—Augsb. Conf. Art. 19. In this article, which follows the 18th, *de libero arbitrio*, evangelical teaching censures all reference of the origin of sin to the will of God, and decidedly attributes it to the self-will of the creature, while at the same time it is acknowledged that God created and preserves the nature, in which sin is inherent and upon whose life it lives, as is pointed out by the formula: Deus concurrit ad materiale sed non ad formale peccati. God does not stand in a relation of indifferent permission towards sin, but where through the arbitrariness of the free creature it has made its appearance, God's holiness immediately exercises a condemning and rebuking process upon it; when however men

will no longer let themselves be rebuked by the Spirit of God, He gives them up to the lusts of their own hardened hearts, and condemns sin to the judgment of its own increasing corruption (Rom. i. 28 sqq.).

The state of sin is twofold; either men go on living *without* the law and the knowledge of sin, in fleshly security and lust, indifferent to the things of God, or they live *under* the law, bowed down under the consciousness of guilt, in the fear which hath torment, and in despairing so far as they cannot rely on their own righteousness. Neither in the former nor the latter state can man rise to true love. In the former, indeed, he feels no need of it, he does not desire it; he has other gods, whom he loves more than the true God, who is to him an object of indifference, nay, of repugnance, because the thought of Him disturbs the lusts of the flesh and the world. This condition is the absolute negation of love, and farther removed from it than hatred and enmity. These as its opposite are still acted upon, though in a contrary direction, by the object of love, while indifference ignores Him, suppresses the remembrance of Him and slights His warnings, by means of other objects of desire. No love of God, no fulfilling of the Divine law can proceed from forgetfulness of God; *unbroken* natural selfishness cannot love. The prodigal son, when he was in a far country, and had wasted his substance with riotous living (Luke xv. 13), would never in such a condition have returned to love and to a filial feeling towards his father. He had first to be brought under the chastising power of the law, to lose all he possessed, to learn what it was to be perishing with hunger, and to perceive that he had forfeited his sonship by his sin, and could now be only a hired servant (vv. 14–19). This is the second state of sinners. They were at first *without* law (Rom. vii. 9); must not their fulfilling it be out of question? Then, however, they come *under* the law, and the commandment in which those live who fulfil it (Gal. iii. 12), proves not life but death

to those who transgress it (Rom. vii. 10). Not as though the law were evil; on the contrary, it is holy, just, and true (ver. 12), but as contrasted with it sin appears so much the more sin, and as evil works death in this contrast with good (ver. 13) by making a man feel to his horror, in the presence of the spiritual law, that he is carnal and sold under sin (ver. 14). This is the conflict between the law in the mind and the law in the members, whereby man feels in a captivity to sin, from which he cannot deliver himself (vv. 23, 24). He then perceives the truth of the words: The strength of sin is the law (1 Cor. xv. 56); for being imputed by the law, it becomes so great and heavy a debt, that no man can of his own power discharge it.

It is impossible for man in such a condition to be justified by the law, which condemns and accuses him, he cannot fulfil it in love; for though in this contrast the selfishness of the flesh is already under the discipline of the Spirit, the contrast still exists by means of which the condemning law puts the whole nature in such fear and torment, as till the discord is reconciled will suffer no love to exist. The law condemns and separates the sinner from God, and for that very reason cannot unite him to God in love, and man cannot, from out of this contrast, again enter into the tie of love to God, till this the law's sentence of separation is done away with. He is no more worthy—as both conscience and the law tell him—to be a son, he can no longer lift up his eyes to his Father in heaven, but must stand afar off like a slave (Luke xv. 19). It is true, that a wish for righteousness, a longing after it exists, but this poor wish can as little effect and give it, as hunger can satisfy or desire fulfil itself (Rom. vii. 18, 19). The thought of the Father's former goodness, the perception of the love of God in creation, cannot revive love in the depressed heart of the sinner, cannot reunite him with God, for the very benefits he has already received from his Creator accuse his sin as the most criminal ingratitude,

and thus increase his misery. The more a man through the power of the law perceives this, the more he feels his whole personality affected and weighed down by sin, the less is he able to find in it a lever for self-elevation, and the less can he rely upon himself for power to renew himself in love and righteousness. When the self is taken captive by sin, the words of the apostle are undeniably true (2 Cor. iii. 5), that we are not sufficient *of ourselves* to think anything *as of ourselves*, but that our sufficiency is of God. And this is confirmed by our Lord Himself when He says (John xv. 5): Without me ye can do nothing, *i.e.* bring forth no fruit for eternal life, however great the activity in things temporal may be.

If, then, man's inability to fulfil the law and his own destination, arising as it does, not from Divine order, but from sinful disorder, oppresses his *whole* nature as a disease, it follows, that the whole man also is in need of redemption; and as soon as he recognises and feels his suffering, he longs for redemption with his whole nature and groans for it in pain (Rom. vii. 24), and that not alone, but in sympathy with the suffering creation around him (Rom. viii. 19–23). This need and longing prove a susceptibility (*capacitas*) for redemption, and, if man is not to perish but to attain to his destination, not only its possibility, but also its necessity. If this inability were one ordained by God and natural, as *e.g.* the incapacity of the brute for things spiritual, there would exist neither a necessity, nor a capacity, nor a possibility of spiritual redemption. Or if, as Flacius thought, sin had become the substance of human nature, this evil substance would equally have been devoid of a receptive need of redemption, and the renewal of man could only have taken place by the annihilation of his nature and by transubstantiation, and not by its healing and regeneration (παλιγγενεσία).[1] But if sin is no evil substance, which it would be Manichæan

[1] Comp. Concord. Form. pp. 643 and 678 below.

to maintain, but only a bad quality of a good substance, which, the better it is, the more it suffers through the badness affecting it, then it is just this suffering, this pain, which calls forth the sigh for redemption, and just as much makes human nature capable of receiving salvation, as hunger makes the body capable of receiving food. As true as is the saying, that grace does not abolish but heals nature (*gratia non tollit, sed sanat naturam*), so true also is its converse, that sin does not abolish, but corrupts nature. This corruption may amount to the extreme of obduracy, just as yielding water may be frozen into ice as hard as stone, while as to its substance it still remains water, and can be again made fluid and yielding by the warm rays of the sun, while that which is by nature stone always remains unyielding. That which is by nature bad and worthless cannot be corrupted, hence even corruption assumes a good nature, which the higher its value, the more it is damaged thereby. It is just because man's origin and destination are Divine, that the ungodliness of evil makes him so wretched; the misery of sin is the inverted proof of the excellence of his nature; the depth of his fall of the height of his position. For this very reason the acknowledgment of the abnormity and sin of human nature involves the acknowledgment of its original and normal goodness. The more fully and thoroughly the harm and loss of sin is perceived therein, the more fully and thoroughly must its need and susceptibility of redemption be consequently perceived. It was created expressly for righteousness, sin robs it of that righteousness which it had and ought to have; the Divine image *remains* though it is no longer the *form*, but the inherent *norm*, of human nature; the destitution of nature demands restitution, and the more empty it feels itself of the righteousness which can avail before God, the more susceptible is it of the fulness of that righteousness which grace offers, so that the glory and the reproach of human nature are here ever united.

Hence we must reject the incompleteness and inconsistency of semi-Pelagianism and synergism, which would mediate, or rather divide, between those who ascribe too much good and those who ascribe none to human nature, by maintaining that there is indeed much evil in it, but still a certain amount of good, from which its renovation must begin. Here good and evil are, by the dismemberment of the indivisible unity of the *whole* of human existence, divided and distributed according to an arbitrary scale of *maximum* and *minimum*, so that behind the many degrees of evil, there lie some one or two degrees of undamaged good, which are by grace to increase in quantity. This remainder of pure good is deposited in the highest intellectual powers, in which man justifies or whitens himself, while he blackens the rest and more meanly gifted part of human nature, and thus as much elevates the smaller though more exalted portion, as he depreciates the other. Such ambiguity, however severe the judgment passed upon the worse portion, forbids the attainment of any real and impartial humility, and however insignificant the uncorrupted remnant may be considered, however small the unsurrendered citadel of the great camp may be, it is still large enough for the self-love which holds out therein. Just that which is excepted from the corruption of sin, is thereby rendered unsusceptible of redemption, which, the more the *minimum* of good is raised in the scale, is the more changed into a mere Divine support or assistance to human ability, whose merit increases in proportion as it can dispense with this addition. Such gradations of good are, moreover, opposed to its pure idea, which in the perfection of love is so essentially one of *quality* as to exclude *quantity* altogether. As the notion "straight" has no degrees,—for that which can be straighter than it is, is crooked,—so neither has the notion *Good*, on which account language refuses the word both a comparative and superlative.

The truth, which forms at the same time the medium

between Manichæism and Pelagianism,[1] is, that as the *whole* of human nature, as created by God, is in its essence good and intended for the realization of the Divine image, so also is nature, now that it is become sinful, affected with sin from the central-point of the Ego outwards, and that nothing in it remains unaffected (*nihil sanum, nihil incorruptum*[2]). If the disease of even a single member of the body, unless it is a merely slight external hurt, causes suffering to the whole body, through the common sympathy of the members, how much more must the spiritual disease of sin pervade the whole soul of man, which does not consist of separate members, and from that central-point affect the whole nature! The portion which should remain uncorrupted would be either a good fragment removed from the vital connection of the whole,—the soul, however, is not patched together of such pieces,—or it would be some indifferent part of human nature susceptible of neither good nor evil. This, too, is at variance with its vital unity, as conditioned throughout by the central-point of the self; and who does not see that such a limitation of the evil in human nature, would consequently be a limitation of the good also? It is just because the nature is good that it has become diseased through sin, for only that which is pure can become impure, that which is strong weak, that which is healthy sick. Thus evil always presupposes good, nay, can only be in the good,[3] for it is the *per*version of good which is

[1] Homo dum nascitur, quia bonum aliquid est in quantum homo est, *Manichæum* redarguit laudatque creatorem; in quantum vero trahit originale peccatum, *Pelagium* redarguit et habet necessarium Salvatorem. Nam et quod *sananda* dicitur ista natura, utrumque repercutit, quia nec medicina opus haberet, si sana esset, quod est contra Pelagium, nec sanari posset omnino, si æternum et immutabile malum esset, quod est contra Manichæum.—August. *contra duas epistt. Pelagianorum*, lib. iii. c. 25, ed. Bened. vol. x. Comp. Conc. Form. *de pecc. orig.* p. 641: Hæc doctrina sic asserenda, conservanda atque munienda est, ut in neutram partem, hoc est, neque ad Pelagianos, neque ad Manichæos errores de clinet.

[2] Comp. Form. Conc. pp. 574 and 643—ne minimum quidem.

[3] Vitium non potest nocere nisi *bono*. — August. *de civit. Dei*, lib. xii. c. 3.

to be done away by *con*version. The sinfulness of the *whole* nature proves at once the need and susceptibility of redemption of the whole, and as the former is an evil so is the latter a good, which pervades the *whole*,[1] on which account both evil and good must be predicated not of parts but of the *whole* of human nature. The consciousness of this susceptibility may be suppressed in its subject by sin, it may be enveloped instead of developed; but as long as man remains man it exists, and the law is the means by which the Spirit of God discloses it.

Wherever by the knowledge of sin through the law the need of salvation becomes a conscious want, this susceptibility becomes the desire, the will of which St. Paul says (Rom. vii. 18): To will is present with me. This will, as being produced in us by the pedagogy of God's law, is already an operation of the Holy Ghost; but the law being the innate norm of human nature, which in its discord therewith groans for redemption, this operation still belongs to the province of the old covenant of nature and the law. But as this refers both pedagogically and prophetically to the new covenant, so too is this painful longing of the old man for deliverance already a *preparation* for the new man. An active renovation, however, so little proceeds from this preparation, which in its crushing sadness is less an act than a suffering, that but for the fulness and power of grace, man would, as St. Paul says (Rom. vii. 10–13, 24), be killed, and not quickened by it. And if this will and desire should even attain the intensity of the deepest craving or the greatest thirst, which, as the hart panteth after the water-brooks, so panteth after the living God, still this burning thirst can only consume and not quench itself, unless the water of life is brought to it. This will then cannot fulfil itself (how to perform that which is good, I find

[1] Ipse dolor testimonium est boni ademti et boni relicti; nisi enim bonum relictum esset, bonum amissum dolere non posset.—August. *l.c.* lib. xix. c. 13. *Enchiridion de fide, spe, et caritate*, xiii. pt. 6, p. 351: Quid est malus bono nisi malum bonum; malum est vitiatum sive vitiosum bonum.

not, Rom. vii. 18), cannot fill its own emptiness, but must, if it is to be an effective vigorous will, let itself be filled with new power and love by God, who worketh in us both to will and to work (Phil. ii. 13). The deeper then the knowledge of sin, and of inability to satisfy the demands of the law, the greater is the susceptibility of the grace of redemption, and happy are they that hunger and thirst after righteousness, for they shall be filled (Matt. v. 6).

We have thus established—and the one is the correlative of the other—both the inability of the will of sinful man to fulfil the law, whose first commandment is love with the whole heart, and the inability of the law to give man the righteousness or love which he needs (Rom. viii. 3). If there had been a law given, which could have given life, verily righteousness should have been by the law, says St. Paul (Gal. iii. 21). But if the law cannot make man alive in love, of what use is it? what is it to do? why was it added by special revelation to nature, which already bore it within? It was added, says the Scripture (Gal. iii. 19), because of sin, which had disfigured, together with himself, the innate law or archetype of man, so that it could no longer be the pure and true norm of his life. The objective norm of the law is necessary to man even for the discipline and order of his external life, which effect of the law is called its *first* or civil use (*usus politicus*). By the Divine command to do or leave undone, sanctioned by reward and punishment, the actions and conduct of men are morally regulated and ordered in those civil and domestic relations ordained by God, and a prohibitory limit is set to extreme disorder. This use of the law is of general operation upon all men without distinction, whether believers or unbelievers, Christians or heathens. To it belong not merely those precepts of the law which decide the action and awaken the conscience, but also all those judicial and moral appointments which God has established in human life, and maintained in spite of the opposition of sinful flesh, for the

preservation of His law and the realization of His will, as Melancthon says, *Apolog.* p. 64: Vult Deus coerceri carnales homines illa civili disciplina, et ad hanc conservandam dedit leges, literas, doctrinam, magistratus, pœnas. With this natural moral and judicial province of the law corresponds the natural ability of the will to act in such wise as the commands here in question require, and so to attain to that righteousness of action, in other words that civil uprightness, to which, though it does not make a man just before God, respect is due. Spiritual righteousness does not indeed proceed from civil respectability, but still they stand in relation to each other, and that, even by the circumstance that the latter first receives its true inward worth (*substantia actuum*) by means of the former. Thus external discipline and decent order also serve as a defence and protection to the Church of God, so far as relates to this world; and since even the invisible operations of the Holy Spirit are united to the outward means of grace, the will of man, though it cannot indeed produce these operations, can embrace and hold fast the means by which the Spirit of God works upon it.[1] Consequently external righteousness has a connection ordained by God with internal righteousness, although, apart from the latter, it is utterly barren for eternal life.

The educational activity of the law, which draws to Christ and prepares for redemption, and the benefits of which are, with reference to Gal. iii. 24, comprised under the name of the *second or pedagogic* use of the law, is immediately directed towards the inner life. The law cannot give life, it cannot bestow the righteousness which avails before God, but it makes us sensible of our need of it, by giving the knowledge of sin

[1] Verbum Dei homo, etiam nondum ad Deum conversus nec renatus, externis auribus audire, aut legere potest. In ejusmodi enim externis rebus homo adhuc post lapsum aliquo modo liberum arbitrium habet, ut ad coetus publicos ecclesiasticos accedere, verbum Dei audire vel non audire possit. Per hoc medium seu instrumentum, predicationem nimirum et auditionem verbi Deus operatur.—Conc. Form. p. 671.

(Rom. iii. 20). It renders us conscious of the guilt, the misery, the deadly nature of sin (Rom. vii. 7 sqq.), and thus arouses a longing for, and consequently a conscious susceptibility of, redemption through Christ (Rom. vii. 24). Where the law has not had this effect, the preaching of the gospel is either in vain, like the seed that falls by the roadside, or harmful, because grace is turned into licence by unbroken hearts. Hence the necessity of the preaching of the law for repentance and for salvation must be decidedly maintained, in opposition to *antinomianism*, the love of the gospel producing wholesome fruit in the soul only in proportion to the requisite susceptibility produced by the severity of the law, as is manifested by even those first words of the Sermon on the Mount: Blessed are the poor in spirit, for theirs is the kingdom of heaven. Those alone receive the riches of the gospel, who are made capable of receiving it by the consciousness of their poverty, their destitution of spiritual righteousness produced by the law, and who, mourning over their unrighteousness, hunger and thirst for it (Matt. v. 3–6). For the rest, not only do the commandments, but also the judgments of God, belong to the pedagogic use of the law — those judgments which, since the Fall and the Deluge, He, as Judge of the world, has inflicted, and will inflict, both on a large and small scale, throughout the course of history until the last judgment, thus continually exercising the discipline of the law by the various means of suffering, humiliation and trial, and urging men to their Redeemer.[1]

Thus then our first, and predominantly Old Testament division of Christian moral theology concludes with the prophetic, apostolic saying (Gal. iii. 24): The law was our schoolmaster to bring us unto Christ, that we might be justified through faith. This conclusion necessarily leads to

[1] "All that rebukes sin is of the manner of law and belongs to the law, whose special office it is to rebuke, and to bring to the knowledge of sin."—Conc. Form. p. 714; comp. p. 712.

our second, and predominantly New Testament, division. As in the former we have theologically and anthropologically considered primal love and its contrasts, we shall in the latter seek to understand Christologically and pneumatologically how these contrasts are harmonized and reunited in redeeming and sanctifying love. But as the N. T. is the fulfilment of the O. T., so, too, is the gospel, though as yet veiled and unfulfilled, as well as the not yet fulfilled law, found in the latter. In the N. T., on the contrary, we have the unveiling and fulfilment of both, and thus not of the gospel only, but also of the law,[1] for the Redeemer did not come to destroy the law but to fulfil it. Hence the pedagogic use of the law is not only transferred to the times of the N. T., to go on compelling sinners to come to Christ, so long as all men have not come to Him, but the law ever continues to be, even to the regenerate, though without force or constraint, because it is the love of Christ which contrains them, the doctrine and rule of the new obedience, in which as the children of God they are to exercise love. This is the third, called the instructive use (*usus didacticus*) of the law, which consequently must both precede and follow faith,[2] concerning which twofold relation the older theology pronpunced in a manner which should put to shame the obscurity and shallowness of the modern in this province. Comp. Conc. Form. Art. 5, *de lege et evangelio*, and Art. 6, *de tertio usu legis divinæ*. Of this we

[1] Augustine well says: Novum Testamentum latet in vetere; vetus Testamentum patet in novo.

[2] The law has this twofold position both in the Lutheran and the Heidelberg catechism. Though the latter first discusses the Decalogue after faith, in the third section "on thankfulness," yet the first section also, "on the misery of man," is expressly founded on the law. So, too, while in the Lutheran catechism, the law in the first chief portion precedes faith in the second, still *the law* also follows in the third, in the doctrine of the sanctification of God's name, the coming of His kingdom, the doing of His will, as the norm transferred from the duty into the will of the children of God. Thus the dispute as to whether the law should, in the catechetical instruction, precede *or* follow faith, is settled by letting it pedagogically and instructively both precede and follow it.

cannot treat at length till we get to the doctrine of Sanctification. At present we would only once more bring forward the high position and importance which evangelical moral theology ascribes to the moral law, though it most decidedly maintains that neither the law nor free will can make us sinners righteous, holy or happy, but that Christ is of God made unto us wisdom and righteousness, and sanctification and redemption.

SECTION III.

OF DIVINE REDEEMING LOVE.

CHAPTER I.

OF THE REDEEMER.

GOD is Love, Eternal Triune Love, and not merely Creative, but also Redeeming Love. While creative love does not presuppose an object, but on the contrary produces everything from its own fulness, redeeming love or grace finds its object already existing in the creature. This object, however, is also its *contrast,* so far, *i.e.,* as the creature has in the enmity of sin placed itself in opposition to God. Marvellous was that absolute primal creative love, which in deepest condescension made something, nay everything, out of nothing, and continually brings forth and increases new objects of its "more than motherly care" from nullity and the smallest beginnings. But still greater is redeeming love, still greater is God as the Redeemer, inasmuch as He conquers the contradiction of Himself (Heb. xii. 3), the enmity of sin, by His Divine *love of His enemies, or grace.* So far as Divine love approaches human selfishness with offers of reconciliation, is it in its contrast therewith Divine self-denial. God as the Redeemer, the Reconciler, abnegates, denies Himself, not as though there were in Him any falsehood or unrighteousness which He had to deny (1 Tim. ii. 13), but that with respect to the negation

of sinners, He does not immediately assert His right and power to disown them in return, but bearing their contradiction, meets their self-assertion with forbearance, their arrogance with condescension, their ill-doing with benefits, their hostility with love. Nothing was antecedent to creative love; it lovingly produced from its bosom creatures after its personal image, and rested well pleased with its work. But this good pleasure was exchanged for displeasure, when the created image, willing what was evil, exchanged its loving fellowship for selfish contrast to its original; the zeal of Divine love *for* the welfare of its creatures, became zeal *against* the sin which is their *ruin*. Its object thus enters into a relation of opposition; Divine love encounters hostile selfishness, and this denial, this rejection of God, is the harshest antagonism, is treason against God, who is love, is revolting ingratitude.

Divine love reacts with holy severity against that unholy selfishness of sinners, which is their ruin; it is angry with a righteous indignation, and this indignation of God against evil, this *severity* towards it, is its essential chastisement. The supreme good is the love of God, fellowship therewith, enjoyment thereof in faith is blessedness, is the *substance* of salvation; its gifts, whether earthly or heavenly and paradisaic, are but *accidents*. To possess the Giver—as faith does—is more than to possess His gifts, is more than heaven and earth (Ps. lxxiii. 25); if God be for us, who can be against us? All things work together for good to them that love God. On the contrary, the supreme evil is the wrath of God, is His opposition to His sinful creature, for if God be against, what can be for us? and what can work for good to them who do not love God? All is in His hand, and if that is against us, all things are against us, even if His long-suffering has not yet set them in motion against us, even if they do not yet strike us as chastisements. Temporal and external chastisements, in the infliction of which any creature may be employed by its

ruler (Wisd. v. 18, xvi. 24), are only accidental; their substance, their eternal nature is the holy zeal of the holy God against what is unholy, His displeasure against what is ungodly, His rejection of what is reprobate. The absence of His love, separation from it, is misery; for His love is the source of all life, it is eternal life itself; separation from the source of life is death; corporeal death, because the body is without the love which quickens and preserves it, spiritual death, because the soul is without the love which blesses and sanctifies it, and this spiritual death becomes eternal, ever and yet never dying death, if the soul, after it has hardened itself against the holy God, is rejected by Him, and forsaken by Divine love, is given up to the condemnation of tormenting and tormented selfishness. This is the curse with which the law threatens sinners; for the wages of sin is death (Rom. vi. 23); and the sting of death is sin, but the stinging strength of sin is the law (1 Cor. xv. 56).

The law, as the primary Divine norm of human nature, is the holy and active will of God, of which the sinner's conscience becomes conscious, and which is felt as God's displeasure against sin, which *imputes it as guilt*, condemns and punishes. Sin is opposition to the law of God (*ἀνομία*); punishment, on the other hand, is the opposition of the law to the lawlessness of sin. This reaction of Divine righteousness against human unrighteousness is the penal justice of God, and this—laying hold of man and penetrating his knowledge, conscience, and feeling—is the perennial, the eternal punishment of evil, while individual acts of punishment are but its temporary appearance. It is the judgment of God against sin, nay, God the Judge Himself. If God is holy love, which works all good and demands all love, He is also holy indignation which restrains and resists all evil and selfishness. *Deus est sua sanctitas, sua justitia*, say the old divines, He is Himself the essential reward of the pious, by being *for* them (Gen. xv. 1), and the essential punishment of sinners, by being

against them. Hence it is said, Isa. viii. 13: "Sanctify the Lord of hosts Himself, and let Him be your fear, and let Him be your dread; and hence is He so often spoken of in Scripture as the holy, the fearful God (Ex. xv. 11 and elsewhere), and testifies of Himself as the strong, the jealous God, who visits transgression, and is called not only in the Old, but also in the New Testament, a consuming fire (Deut. iv. 24; Heb. xii. 29). However sedulously an easy-going neology[1] may have tried to weaken such passages, and to criticize away from sinful man the fear of God's holy wrath, and thus to rock him in false security, the serious truth of the testimony of the Divine law stands immoveable, and every one who has really learned from Scripture the holiness of the living God, must also certainly acknowledge and perceive the mighty, the burning contrast which exists between it and evil.

This contrast, revealed by means of the law, can never be either reconciled or compensated on the part of sinful man. Only vain and frivolous presumption, utterly misconceiving the momentous nature and doom of sin, can conceive this possible. Not only must all kinds of evil consequences resulting from sin be done away with, but itself, as enmity against God, be reconciled; not only must expiation be made for its penalties, but the contrast between God and man, the *relation of guilt* which makes everything penal to man, must be abolished. Can this be done on the part of the guilty? Can he forgive himself his sins, or hide them before God? Can guilt be guiltless, can sin do that which is holy in the sight of the holy God, as though nothing wrong had taken place? Can selfishness be made self-denying, can it undo what is done, or annul the law of God? Never. And as sinful man cannot

[1] I use this expression in the usual sense of the word. More strictly speaking, what is called neology is, inasmuch as it seeks to palliate and spare the *old* man, a noxious paleology; while Christianity, on the contrary, which is ever bidding us put on the *new* man or Christ, is the most salutary neology (2 Cor. v. 17). For the same reason does the latest "illuminism," which would willingly bring back "Paganism upon Germany," purpose an enormous *retrogression* into that old state of things of which the apostle says: τὰ ἀρχαῖα παρῆλθε.

make amends for his past transgressions and their guilt, so neither can he, by his own strength, amend his present or his future, which is based upon the bad foundation of the past. The wild stock of human nature can, indeed, of its own inherent power put forth various leaves, blossoms, and fruits, but unless it is grafted with a better and nobler shoot, it cannot ennoble itself, or make a new beginning. Even self-satisfied religiousness, within the boundaries of mere reason, was obliged to confess that it "surpassed all conception how a bad tree should bring forth good fruit;" and the manner in which it thought itself able, by the imperative of the law, to force such fruit, whose value depends on its being voluntary and unconstrained, only the more proves this inconceivableness.

God and man are separated by sin, the fellowship of love between them is annulled (Isa. lix. 2); holy love and unholy selfishness stand in opposition to each other; how is it possible that the latter, which is in all its thoughts and acts impure, self-willed, and suspicious, should draw down the former to its fellowship, and should again unite with it? It is the very nature of sin and selfishness not to love God who is love, but either to entertain for Him a proud indifference or a slavish fear, hence it can never be in harmony with Him. And as selfishness, wrapped up in itself, cannot of itself unfold into its opposite, into self-denial, so neither can sinful man release himself from the bonds of sin and enter into a fresh alliance with God.

And yet reunion with God in holy love is just the one thing which the sinner needs, if he is not to sink in separation from Him, through spiritual into eternal death. Hence, as no man can be his own redeemer, so too can no other creature redeem him (Ps. xlix. 8, 9). God is nearer to a man than his nearest friend or relation, not to say any other created being. What is here in question is the union of man with God, the Lord and Creator of his life, and therefore no

third party can or may intervene as if the thing concerned him more nearly. No creature can or may presume to be a mediator between God and man; no angel or archangel, however holy and powerful, can dare to be in this case judge or reconciler. What can His angels, His servants, do for us? Sin has separated between us and *God;* it is reconciliation, reunion with *God* their Lord, which our soul needs; and no creature, no ministering spirit, can interpose. Such interposition would but remove him farther, and at the same time be a degradation of Him, as if He were the Creator only, and not the Saviour, though He alone is both (Isa. xliii. 11, xlv. 21 sqq.). Even if a creature is pure as a holy angel, or sinless as Adam before the Fall, it is so, according to its obligations of obedience and service in its creature position, chiefly for itself only, and is by no means capable of representing as mediator either the holiness of God, or even the guilt of man. No creature can reunite fallen guilty creatures with God, or God with them; God alone, from whom they are separated and by whose *law* they are punished, can by His *grace* remit their punishment and cancel their separation; He is not to be reconciled by some second or third party, but He reconciles the world unto Himself (2 Cor. v. 20), by welcoming as God in Christ lost mankind with *holy mercy* to the fellowship of His love. They who deny the Deity of Christ and degrade Him to a mere prophet and servant of God, also deny that He is the Redeemer and Reconciler, and thus abolish any kind of reconciliation, which, as surely as sin is disunion and separation from God, can only consist in that reunion with Him which must proceed from Himself. They who think otherwise know not what sin is, nor what reconciliation is, and either fancy with self-complacent vanity that they have no need of it, or are, like the Jews, expecting it in the indefinite future.

Sinful humanity is unable, of its own self-elevating power, to reunite itself with the Deity, but the Deity out of free condescending grace enters into a new *covenant* with man-

kind. God Himself overcomes the hostile contrast to Himself by the self-denial of holy, pitying love for the enemy; the reaction of His love against selfishness passes over into the transaction of Divine reconciliation. In the notion of this self-denial is involved also that of *reconciliation*, inasmuch as the contrast of the righteousness and grace, of the holiness and mercy of God is therein abolished, and alienated selfishness is, by a renewed bestowal of Divine love, changed into reciprocal love; for selfishness can be overcome only by self-denial. From eternity had it been the good pleasure or counsel of God that fallen man should be again taken into fellowship with the Godhead, and that the more closely, the more deeply he had fallen. The fulfilment of this counsel, as a blessing to all the nations of the earth, was promised to the seed of Abraham, which, as the people of the Old Covenant, was placed under the discipline of *the law*, that by the knowledge of sin and of the disunion between God and man, the feeling of the need of the Reconciler might be called forth and kept alive. Thus was prophetic preparation made for His coming, which occurred at the period of the deepest moral degradation of mankind, and was proclaimed by the *gospel* of the New Covenant to all the world, as the highest proof of the love of God to man (Tit. ii. 11, iii. 4). "For God so loved the world, that He spared not His only-begotten Son, but delivered Him up for us all, who, though he was in the form of God, grasped it not as a booty to be equal with God, but deprived Himself, and took upon Him the form of a servant, and became like men, and was found in fashion as a man" (John iii. 16; Rom. viii. 32; Phil. ii. 6, 7). This was the mystery of godliness hidden in the unfathomable depths of Divine love (Col. i. 26, 27), but revealed when the preparatory period of the law and prophecy was fulfilled, and to which the Christian Church, as the fortress (pillar and ground, E. V.) of saving truth, loudly and gladly testifies: "God, who is love, was manifest in the flesh"

(1 Tim. iii. 15, 16); "the Word of life and love, who was in the beginning with God, who Himself was God, became the Son of man, and dwelt among us, and we beheld His glory, the glory as of the Only-begotten of the Father, full of grace and truth; for the law was given by Moses, the grace and truth of the gospel came by Jesus Christ" (John i. 1–18; Col. i. 15–20, and elsewhere).

The incarnation of God in Jesus Christ is the fundamental creed of Christendom and the chief article of the doctrine of Divine love, and it is so just because it is, as Scripture testifies, the very greatest act of Divine love and grace wherewith God loved the world in Christ, even to the deepest privation (Rom. v. 8–10; Eph. ii. 4–7). As such an act of love, it is no *à priori* inconceivable transubstantiation or alteration of the Divine into the human nature, nor of the human into the Divine; neither is it a blending or mingling of both into a third nature; nor any physical change of either the Divine or human nature, but it is—because thereby alone could they be reconciled—the most intimate union of both in *love*. It is thus no substantial or natural unification (monophysitism), no identification of Godhead and manhood which would be no reconciliation, but a loving union of their twofold being in the oneness of the personal consciousness of the Redeemer (*unio hypostatica*). Love as everywhere, so here too, abolishes only the separation and not the distinction, only the disunion not the duality, being on the contrary the alliance of the different. The greater the contrast between the infinite Divine and the finite human nature, the greater is the love which personally unites them in Christ. The possibility of this personal union is based upon the circumstance, that as the Divine nature itself is personal love, so too is the human nature, created after *God's image*, intended to be loving personality. But sin, as selfishness, having most affected just the personality of human nature, the *personal* union of God with manhood

encounters this very mischief by implanting in it a new divine principle of personality and love.

This union did not and could not take place by a human person receiving the Divine nature into the unity of its Ego. That a human subject should have appropriated the Divine substance as a predicate, and have thus raised himself above all his brethren into a man-god, is a notion as inconceivable as it is unworthy. On the contrary, the Son of God, according to Scripture, received the *human nature* into the unity of His *person*, into the fellowship of His self-consciousness, (Filius Dei assumsit humanum *naturam*[1] in unitatem *personæ*, Heb. ii. 16). Not flesh became the Logos, but the Logos, the personal Logos,—for an impersonal irrational Logos is nonsense,—became flesh: He who was in the beginning with God, and who was Himself God, the only-begotten Son in the bosom of the Father, dwelt among us, and as man manifested His glory, which was a reflection of that eternal glory which He had with the Father before Abraham was, before the world was (John i. 1, 14, viii. 58, xvii. 5; Col. i. 15-17; Heb i. 3). Non ascendit homo, sed descendit Deus, ut consurgamus; it was not that poor, fallen man raised himself to deity, but that the gracious God let Himself down into humanity, that He might raise it. The Son of God became in Jesus a son of man, and not contrariwise, which it were preposterous to suppose. The Divine nature then is, in this union, the taking, the personifying; the human the taken, the nature into which the self-consciousness of the Divine Son thought and fashioned itself, so that His *ego* is the central-point both of the Divine nature which was proper to Him, and of the human nature which He took unto Him, the latter being indeed not personal of itself, but being so in and with the Divine nature (ἐνυπόστατος).[2]

[1] Homine assumto Deus non consumtus.—Aug. *de civit. Dei*, lib. xi. c. 2. Assumsit quod non erat et permansit quod erat, et in homine ad nos venit et Patre non recessit.—*Id. Serm.* 184, c. 1.

[2] The most recent objections to the catholic doctrine are founded upon an

Thus is He conscious of the Divine and human nature and of their different properties in undivided personal unity, and is for this very reason *Christ, the God-man,* and as such the one and only mediator between God and man. For neither God alone, nor any man alone, can be a mediator, who has in such wise united in Himself the contrast of Godhead and manhood, that though the *distinction* remains, the *separation* is abolished.

The God-man, as very God, as the eternal Son of the eternal Father, is begotten of the Father out of the fulness of His love in eternity (Col. i. 15), and as very man born in time of the Virgin Mary, in whose womb, of whose substance, the Holy Spirit of the Father and of the Son (*creator spiritus*), by an act at once of *creation* and *sanctification,*[1] formed that human nature which the eternal Son took into the unity of His Person or His Ego, and pervaded with His self-consciousness. Thus the Son of God became a holy son of man, *made* as the second Adam and yet also *born* as the son of David from the old race, which He was to renew. For He was neither to plant a new race beside the old, nor to propagate the old, but being Himself grafted as *a new shoot*

utter absence of any definite distinction between the notions *person* and *nature,* in consequence of which objectors impart their own confusion of these notions into this doctrine, which they then represent as confused and contradictory. The person is, according to the orthodox notion, that single central point, that *ego* of an intellectual being, which unites all the radii of its sphere while distinguishing them in self-consciousness as much from each other as from itself, and yet at the same time keeping them all united among each other and in itself. It is true that there is no centre without a radius, nor on the other hand a radius without a centre, still the one is not on that account the other. It is true that the reason and the will are the bright radii of the mind, yet they are to be distinguished from that centre the *Ego,* which has in the reason and the will *its* thought and will. The human nature of Christ is with all its radii concentric with the Divine; the circumference as well as the radii of the two spheres are very different in extent and size; yet they have, like the largest and smallest concentric circles, but one common centre (*unitas personæ duarum naturarum*). Comp. *Dorpatsche Beiträge zu den theologischen Wissenschaft,* vol. i. p. 348 sqq.

The mere *sanctification* of the natural relation was not sufficient; for even an absolutely sanctified human pair could only have given rise to a sanctified man, but not to the God-man.

into the old stock, to renew and ennoble it. While the first Adam, as directly created by God, originated without either father or mother, the second, as the renovator of the old race, was indeed without a father, but not without a mother of that race, and was therefore as much a *new* original man as He was also akin to the old human nature.[1] If as son of man he had sprung naturally from a father and mother, He would have been, like every other man, an independent human personality, to which, as in the case of other sanctified human beings, the Divine would only have made a near approach (Nestorianism), but not have formed the central-point of its personal unity. Then, too, He would have been only a natural shoot of the old stock of human nature, which could no more have been renewed and ennobled thereby, than by a new shoot, which, without natural connection with it, should have as it were founded a new stock *near* it. A new shoot, a new bud, not grown from the seed of the old stock, must be implanted in its bosom to produce and bring to maturity nobler fruit from it.[2] They who would strike out the article: *conceived of the Holy Ghost, born of the Virgin Mary*, from the Creed, strike at other articles besides; they who deny the birth of the God-man of the Virgin Mary, will always question also the pre-existence and the Deity of Christ in general, and therefore also the union and reconciliation of God and man in Him. They who will not leave unchallenged the *new birth through creative interposition* of a second holy original man into the old human nature,[3] regard Christianity

[1] The relation between Adam and Christ is like that between Creation and Redemption, birth and new birth, nature and grace (Rom. v. 12 sqq.).

[2] It is this which "modern science," ignoring sin with modern levity, denies. In its views "the appearance of Christ is no longer the implantation of a new Divine principle, but a shoot from the innermost pith of Divinely endowed human nature." But just that inmost pith, the *heart*, is diseased (Isa. i. 5).

[3] The creative is at the same time the miraculous, because it is not produced by an old existing causalnexus, but itself produces from itself a new and higher one. The connection between the notions of creation and of miracle is the more deserving of special investigation, the more modern criticism pantheistically and antitheistically rejects both creation and miracles, and also leaves no

in general as only the perfecting and not as the renovation of humanity, know only of a gradual improvement of man, but nothing at all of the new creature in Christ Jesus (2 Cor. v. 17). Hence this article is of undoubted ethical importance to our whole apprehension of Christianity, and it ought, moreover, in justice to be acknowledged that its catholic creed is no jumble of isolated dogmas, some of which may be dispensed with at pleasure and others admitted in their place, but an organically articulated system, of which no single member can be abstracted without a mutilation of the whole.[1]

A personal union (*unia hypostatica*) then of the Divine and human natures takes place in Christ, the reconciler. Oneness of personal consciousness brings about the most intimate communion of the two natures (*unio et communio duarum naturarum*). Their contrasts therefore marvellously combine and pass over into each other, but in such wise that no intermixture or confusion repugnant to their respective notions takes place, but only a loving connection and penetration, a union and communion. It is therefore self-evident, that the one may be predicated of the other (John i. 14), and that what directly belongs to one nature is by means of the common self-consciousness appropriated also by the other, without, however, therefore becoming an essential attribute thereof. On the contrary, the personal consciousness as much distinguishes the condition of the two natures as it unites them in love,[2] just as distinction and union are

room for that *freedom* whose aim in common with miracles it is, not to be determined by the natural causalnexus, but to exert a determining influence upon it.

[1] Even Dr. Strauss (*Glaubenslehre*, Pt. 2, p. 98) frankly points out, that the apostolic symbol must either be entirely acknowledged or entirely dropped from "God the Father Almighty, Maker of heaven and earth," to "the life everlasting."

[2] On this unity in duality and duality in unity (*unio*) of the Mediator, is based the true medium and accommodation between the one-sided contrasts of a confounding monism and a dividing dualism, which wage irreconcilable war with each other outside of Christianity.

in general the functions of consciousness. Mutual communication of properties (*communicatio idiomatum*) is the essence of every alliance, of all loving communion,[1] only selfishness, which would keep all that is its own to itself, resists it, for it desires to *part* everything and to *impart* nothing. This sacred communion of Godhead with manhood in Christ cannot exist without the most intimate communication of their respective properties, without the closest union of their contrasts. As a mere man, according to his twofold, his spiritual and corporeal substance, already unites in himself the opposite qualities of mind and matter, of the heavenly and the earthly, although the harmony of this union is disturbed by sin, so does the incarnate Son of God combine the opposite attributes and conditions, actions and affections of Godhead and manhood, of heavenly glory and earthly servitude, of infinite eternity and finite time in the union of love. Hereby the Person of the God-man would be already proved, even apart from His works, to be the reconciling personality, through which all things, whether in earth or in heaven, are reconciled (Col. i. 20), because all the contrasts of heaven and earth are united, and all *separation* of the Divine and human done away therein.

The reconciling incarnation of God in Christ is the greatest proof of the holy love of God, because it is, in opposition to the selfishness of the world, the deepest self-denial of the Supreme, who, as man, humbled Himself even to the form of a servant. It was not merely some kind of Docetic concealment (κρύψις) of the Divine glory which took place therein, but an actual deprivation (κένωσις, Phil. ii. 7), not indeed of its eternal *potentiality*, which was impossible, but certainly of its infinite *actuality* in finiteness.[2] The eye which embraces

[1] A general investigation concerning that communication of properties which more or less takes place in every combination, and the limits to which such communication can extend without abolishing the existence of the combined substances, would be of great scientific interest.

[2] It is only in the *operibus ad intra* that the infinite potentiality of the God-

heaven and earth in its glance does not, if it withdraws into darkness or closes its eyelid, deprive itself of the power of vision, but only of its wide-reaching activity. And thus did the Son of man close on earth His all-embracing eye, betake Himself to human obscurity, and as a human child open it therein, as the gradually increasing light of the world (Luke ii. 52), until He let it shine in full glory at the right hand of the Father. Not only did the Son deny Himself by renouncing, in voluntary and gracious condescension to earthly limitation, the brightness of His glory, the sovereign exercise of his Divine attributes, but the Father also, by resigning Him to the depths of human suffering, without however separating Him from that eternal and unchangeable fellowship of the Divine nature, by which He is ever united with the Father and the Holy Spirit. The form of a servant however did not so much consist in His entrance as Son of man upon the course of natural human development (Luke ii. 40), as this would, apart from sin and its consequences, have taken place in the paradisaic state, as rather in the circumstance, that He *humbled Himself in that human nature which He had assumed* (Phil. ii. 8), and in His state of humiliation patiently endured, from His birth at Bethlehem till His death upon the cross, the servile condition of poverty and mortality, and entered into the fellowship of all those earthly sufferings, which, because they arise from sin, depress the soul of man and keep it at a distance from God, by depriving it of the peace and comfort of Divine love. What can be greater opposites than Divine blessedness and human misery, than eternal life and temporal death, than Omnipotence and abandonment, than God and death? In such extremity of ill it might have been supposed, would be found the limits of the Divine *Presence*, the boundary of eternal love. Not so;

head is in equally infinite actuality; in the *operibus ad extra*, on the contrary wherein the finite is assumed and determined, a certain voluntary self-limitation (determination) is already assumed with it. If Hamann calls even creation a work of Divine humility, how much more so is redemption!

it is not merely in the heights, but in the depths also, God, whom no limits either include or exclude, becomes man, and as such enters with holy conciliation into personal sympathy with these our sorrows and sufferings, which therefore are not remote from and foreign to Him, and neither remove nor alienate us from Him, for we have not a High Priest who cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin (Heb. v. 15), and who, though He was the Lord of glory, yet bore the cross of pain. Truly the greatest and most adorable fact in Divine and human history then took place, when the Godhead thus intimately consorted with its opposite, and espoused poverty to glory, weakness to omnipotence, meanness to greatness, the sufferings of time to eternity, that God might truly be all in all.[1] It is true that the Divine nature is in itself raised above all suffering, and that no pain affected the majesty of the eternal Son (John xvii. 5); but that majesty, in its personal union with human nature in Jesus, took upon it, in holy self-denial, the form of a servant, and so lovingly made that which was alien, nay, opposed to its nature, its own (*ἰδιοποίησις*), as really (*realiter*) to experience, in the oneness of the common consciousness, the misery of human suffering and death,[2] and by so doing to sanctify it, to make it Divine, nay, rich in consolations for all other sufferers.[3] It is the infinite magnitude of this Divinest love, contrasted with our littleness and paltriness, which makes our confidence weak and timid. It should, however, only the more strengthen itself by the testimony of Holy Scripture, which gives such decided prominence to the fact that the great God has always sought to prove the height and depth of His love,

[1] Hence the incarnation is no reduction of God to finiteness, but, on the contrary, an infinite victory over the extreme contrast to the infinity of eternal love. As to how these contrasts are no contradictions to the Deity of Christ, comp. Augustine, *ad Volusianum epist.* 137.

[2] Thus, too, does the *immortal* soul, in consequence of its union with the *mortal* body, suffer the pains of death, though it *does not die.*

[3] The incarnation of God in Christ is the perfect theodicy.

by choosing the low and the small, the ignoble and the despised things of the world, and that which is weak, to reveal Himself therein, and thus to put to shame that which seems lofty and great and strong to the world (1 Cor. i. 27; Luke iv. 18; Isa. lvii. 15; Ps. cxiii. 6, 7, viii. 5; Heb. ii. 16). An old Christmas hymn [1] skilfully extols, in words to raise the hearts of all who understand how compassionate self-denying love conquers and unites even extreme contrasts, that Divine majesty which took in the bosom of innocence the form of a child, and plunged into human suffering.

Altitudo! quid hic jaces
In tam vili stabulo
Qui creasti cœli faces
Alges in præsepio.
O quam mira perpetrasti
Jesu propter hominem,
Tam ardenter quam amasti
Paradiso exulem!

Firmitudo infirmatur,
Parva fit immensitas
Laboratur, alligatur,
Nascitur æternitas.
O quam mira perpetrasti
Jesu propter hominem,
Tam ardenter quam amasti
Paradiso exulem!

But God in Christ not only made the poor properties of human nature His own, and endured them in His state of humiliation, but also lets that human nature share the abundant glory of His Divine properties (*per communicationem idiomatum*). Though itself only a creature, it was nevertheless, after the work of reconciling even the most extreme contrasts had been performed in humiliation, *raised*, in consequence of its abiding personal union with the Godhead of the Son, above all creatures in heaven and earth, to a participation of Divine majesty and honour (Phil. ii. 8, 11: κοινωνία

[1] Comp. Luther's hymn: *Christum wir sollen loben schon*, and *Gelobet seist du, Jesu Christi*, and other Church hymns, whose depth of thought is not fathomed by a shallow illuminism.

τῶν θείων). The activity of love is communication, its effect communion; union in love cannot exist without mutual communication, which is proved not only by common suffering, but also by common joy. It is a highly inadequate, because a loveless notion, to conceive of the union of the Divine and human natures as only an association and communication with each other, a penetration of each other. Such a spiritless and loveless relation, which awkwardly misconceives the notion of personal oneness and the conscious life of the united natures, is aptly parodied in our symbols by the similitude of two boards glued together. The human nature is taken into the personal loving communion of the Divine, and therefore does not cling to it like a heterogeneous mass, but is penetrated by the light and life which radiate from the Divine nature, and which, though veiled in the state of humiliation, yet shone through the form of a servant as the glory of the Only-begotten of the Father (John i. 14; Matt. iii. 17, xviii. 1–5), were manifested in Divine works, which were miracles only to us, but not to the Son of God,[1] and at last, in the state of exaltation, effected an imperishable, illustrious, divine glorification of the human nature also (John xvii. 5), the reflection of which is to glorify all His disciples (John xvii. 24). In and with it the Son of God exercises, at the right hand of the Father, *i.e.* in the fellowship of the Divine omnipotence (for the right hand of God does not signify a fixed position near

[1] It cannot be too often repeated, amidst the mystic prejudices of modern culture against the miraculous, that the conception of it as the supernatural is not absolute, *i.e.* surpassing *all* nature (*universa rerum natura*), but relative, so that the very thing which is supernatural and miraculous to a *lower* nature, because surpassing *its* natural powers, is natural and non-miraculous to a *higher* nature. The miracles of Christ are effects produced by the will of His *higher* and creative nature, which He possesses in common with the Father; he who rejects the miracles rejects that nature also, and consequently denies that Jesus Christ is the *Lord*. To the Divine nature, because it is supreme, nothing is miraculous. The sole miracle in Christ is the union of the Divine and human natures in Him. Quomodo est contra naturam, quod fit Dei voluntate, cum voluntas conditoris conditæ rei cujusque natura est.—Aug. *de civit. Dei*, lib. xxi. c. 8. How often does the free human will intersect the laws of action of inferior natures, without therefore abolishing them!

Him, but His all-affecting omnipotence), all power in heaven and upon earth (Matt. xxviii. 18; Eph. i. 20–23); in Jesus Christ dwells all the fulness of the Godhead bodily (Col. ii. 9, i. 19); He receives heaven, not heaven Him (Acts iii. 21). Christ's Godhead did not go into heaven, it was already there by nature; but the God-man, the Son of man, who, because of His union with the Godhead, comes from heaven and ascends to heaven (John iii. 13). The ascension, as the exaltation of the Son of man, is not so much a local removal from one place to another,[1] as that exemption of the human nature from the limitations of this finite world, which took place together with the re-development of the unlimited Divine glory, and by reason of which it is no longer in its measure bound to space and time, like ours below, but moved by the Godhead, penetrates like rays of light even remote distances with freest movement.[2] What the apostle says, not of a divided, but of a whole Christ (Eph. iv. 10), is: He that descended is the same also that ascended far above all heavens, that He might fill all things, for which reason also every knee is to bow in the name of Jesus. It is not with His exclusively and directly Divine presence, which, because it is this, is neither mediatorial nor reconciliatory, but with His Divine and human personal nearness, that the Mediator and Reconciler is, according to His own good pleasure, with us always, even to the end of the world, so that He is not withdrawn from us by the ascension, but, on the contrary, efficaciously near (Matt. xxviii. 20). In

[1] Comp. *Repetitio corporis doctrinæ ecclesiasticæ*, Königsberg 1567 (the Russian *solida declaratio*), fol. 37: "The ascension is not a merely local change of place, like the foolish and childish fancy of its opponents, which gives it no other meaning than there would be in the case of some poor bird, who, when it has flown from the ground on to a tree, cannot at the same moment be upon the ground."

[2] Notwithstanding this metamorphosis (Matt. xvii. 2), it remains essentially identical with our nature, just as the worm and butterfly are identical, though the one crawls and the other flies. The Divine properties become its own not substantially but by communication, even as the mirror shines like the sun, not by its own light, but by that reflected upon it by the sun, which it reflects back, while without the sun it is itself dark.

His Divine humanity He exercises His royal mediatorship or High-priesthood on our behalf, and carries on His work of reconciliation until the last enemy shall be overcome (1 Cor. xv. 25 sq.). As Reconciler He communicates to us, through the means of grace which He has instituted, the benefits of His Divine grace, makes us by the medium of His human, partakers of His Divine nature (2 Pet. i. 4), and admits us, under the consecrated bread and wine, into the communion of His glorified body and blood (1 Cor. x. 16), through the Holy Supper, in which we are to show forth His atoning death, till He is manifested in His glory to *judge* the quick and the dead, and to condemn all who in their selfishness would not let themselves be reconciled to God by Him. Therefore in the name of Jesus is every knee to bow, and every tongue to confess, that Jesus Christ is *Lord* to the glory of God the Father, God of God, and Light of Light, to whom with the Father in the communion of the Holy Ghost (2 Cor. xiii. 13) belongs Divine adoration for ever (Phil. ii. 10 sq.; Rev. v. 13 sq.; John v. 23). They who deny the Deity of Christ, and regard Him after Jewish fashion as a mere man, or after heathen fashion as a demigod or deified creature, deny also the greatness of the Divine love manifested in the surrender of the only-begotten Son, and thereby obscure, nay, deny the whole Divine work of reconciliation and reunion of man with God,—a work so great and Divine, that it could be effected neither by a mere man nor by any kind of intermediate being, but only by Him who unites in Himself both Godhead and manhood.

In this chapter on the Reconciler, duties and commandments have not indeed been discussed; nevertheless its contents, though much of them are generally regarded as belonging to mere doctrine, are of a thoroughly ethical nature. The contrast which needed the Reconciler, the discord between God and man through sin, is a moral contrast; the reunion of the severed, the new and sacred alliance

between Godhead and manhood, the new penetration of human nature with the fulness of most holy love, are the source of salvation as well as sanctification for all men, and therefore belong essentially to the Christian doctrines of salvation and sanctification, and must take an actual place in orthodox moral theology. For all human love which is therein commanded, is based upon the Divine love previously offered, and reconciling love is its *chief* commandment, because the reconciliation of God with man in Christ is the *chief benefit* of Divine love. The communion of man with God, without which nothing in him is good or holy, essentially depends upon the communion of God with man in Christ Jesus.

CHAPTER II.

OF RECONCILIATION BY THE PERFECT FULFILMENT OF THE LAW, OR THE PROPITIATORY SACRIFICE OF THE RECONCILER.

The Reconciler is our reconciliation, our propitiation (John ii. 2); He is so by His *Person*, in which Godhead and manhood are united; He is so by His *work*, the loving, acting and suffering, by which, giving Himself in holy self-denial as a sacrifice (Heb. ix. 14), He perfectly fulfilled the law (Gal. iv. 4 sq.), obedient even to the death of the cross (Phil. ii. 8); by this His obedience many are made righteous, as through the disobedience of the first man many were made sinners (Rom. v. 19). Disobedience is the selfish resistance of the sinner's will and nature to the law of God, which, on its side, as the holy will of God, and the fundamental norm of human nature, opposes all man's lawlessness and resistance, condemns, imputes and punishes it. Indeed, just this displeasure of God, or the wrath of His law against disobedience, is, as we saw at the commencement of the former chapter, the essential punishment of sin. This is the conflict, the opposition of

righteousness against unrighteousness, which needs reconciliation, unless sinful man is to perish according to the sentence of the law: *fiat justitia, pereat mundus.* He who obeys the law, who conforms to its form, who is just to its justice, lives in it (Lev. xviii. 5), lives in the holy will of God, which is pure benevolence towards that will of man which is united to it, and beneficence towards his well-doing, just as when the case is reversed it requites his evil-doing with evil, and is aversion to that will of man which is discordant with it. The stream of the Divine will bears him swiftly and easily along who follows its current, but rages and surges against him who resists it. The blessings of obedience involve corresponding curses on disobedience (Deut. xxviii.), the doer of the law lives by it (Rom. x. 5), the transgressor dies by it; he dies, because selfishness, which is the foundation of all transgression, separates his soul from the love of God, which is the cause and the eternal source of all life. That this separation cannot be done away with by man, sunken as he is in selfishness, that he cannot fill himself by his own volition with the love which is the fulfilling of the law, cannot justify himself from his guilt, nor reunite himself with God, has been already proved (compare especially the last chapter of the first division). How eternal love on its side abolished the separation, how as grace it resolved on reconciliation, and, when the fulness of the time was come, personally united human nature, and that in the form of a servant, with itself in the Son of the Virgin, has been shown in the preceding chapter.

In and by Him alone (not by several or many, Gal. iii. 16), are *all* the families of the earth to be blessed. The union of the Godhead with the manhood in Jesus does not find its final object in Him, as though God had chosen only Him as an individual, to impart to Him exclusively the fulness of His love. No, that union is a means and Jesus the Mediator, the central-point from which Divine light and life are to

shine forth with renovating power upon all men, who have fallen victims to darkness and death. It pleased Him that in Him should all fulness dwell (Col. i. 19), so that out of His fulness all might receive grace for grace (John i. 16).[1] One thing is here the condition of the other. The intensiveness of His Person is the cause of the extensiveness of His agency; the more the union of Godhead with manhood is concentrated in Him, the more does reconciling and renovating power radiate from Him upon all sinners. The doctrine of reconciliation is incomprehensible, when the Person of the reconciler is misconceived, and therewith His universal and central position, in virtue of which, as King and priestly head of the human community, He comprises all its members in Himself (1 Cor. xii. 27; Eph. i. 22), nay, is, as the Lord through whom and for whom all things were made, the supreme head of the universe (Col. i. 16–18). A king, indeed, is not absolutely an individual person, but also a general person (we), through whose goodness and favour the whole country is as much blessed and gladdened, as evil and calamity are restrained and punished. And this is the case in a far higher degree with Him who, though found in fashion as a man (Phil. ii. 8), is still, as the God-man, the universal Lord, the central head of the whole human race, through whom all men, who stand in connection with Him as members, are to be blessed. The pre-eminent designations, the Son of man, the Lord, the Mediator, the High Priest, the King of the heavenly kingdom, the Head over all, express in Holy Scripture in so decided a manner

[1] The well-known assumption: "The idea is not wont to lavish its *fulness* on one and to be *niggardly* towards others," upon which the whole effort to resolve the concrete notion of the God-man into the abstract notion of humanity turns, is, on the one hand, only a self-chosen protest against the assertion of Scripture (Col. i. 19), on the other, an utter misconception of scriptural truth, which, so far from being *niggardly* to others for the sake of one, concentrated all fulness in Him for the very purpose that *all* might receive from His fulness grace and reconciliation. Is the sun niggardly when it enlightens *the whole* world with the light concentrated in it alone?

that universal majesty of Christ's Person, which embraces the whole human race and all the world, that only emptiness can find in them empty amplifications of human titles. However vainly human conceit may inflate itself beside Him, it is nevertheless certain that the name of Jesus is above every name, that all are comprised under Him as *the Head*, that He is *the Lord* (Phil. ii. 9–11; Eph. i. 10 sqq.).

This our *Lord* took upon Him, in His great and compassionate kindness towards men (Tit. iii. 4), our servant form, entered with deepest compassion into most intimate communion with our condition and sufferings, and was in perfect love and self-denial obedient unto death, even the death of the cross, on which He accomplished His world-reconciling *sacrifice*. To obey is better than *sacrifice* (1 Sam. xv. 22 sqq.; Ps. xl. 7–9), and that just because it is the best sacrifice, and self-denying, compassionate love is more than all whole burnt-offerings and sacrifices (Mark xii. 33; Matt. ix. 13; Hos. vi. 6), because it is itself the most perfect sacrifice.[1] Such a most perfect sacrifice did the Reconciler offer for the sin of the whole world (1 John ii. 2).

The notion of sacrifice (*offerre*) is simply that of the gift, the surrender, the self-deprivation and presentation of what is one's *own*, so that in its various designations of propitiatory-offering, thank-offering, covenant-offering, love, gift, or even prayer, it always involves the notion of *self-denial*. The nature of sin is selfishness, the nature of propitiation is self-denial, and the action of self-denial is sacrifice.[2] Self-

[1] Ubi scriptum est: misericordiam malo quam sacrificium, nihil aliud quam *sacrificio sacrificium prælatum* oportet intelligi, quoniam illud, quod ab omnibus appellatur sacrificium, signum est veri sacrificii. Porro autem misericordia verum sacrificium est, unde dictum est: benefacere et communicatores esse nolite oblivisci; talibus enim sacrificiis placetur Deo (Heb. xiii. 16). Quæcunque igitur in ministerio tabernaculi sive templi multis modis de sacrificiis leguntur divinitus esse præcepta, ad *dilectionem Dei et proximi* significandam referuntur. In his enim duobus præceptis, ut scriptum est, tota Lex pendet et Prophetæ.—Aug. *de civit. Dei*, x. 5.

[2] From of old, sacrifice and self-denial, *i.e.* the surrender and resignation of self, have been synonymous among all nations; see Bähr's *Symbolik des*

denial, that is to say, for the sake of God with reference to Him, the Lord, whose will and commands *all* sin opposes, to whom we are all indebted and owe everything, and whom also we are to serve by loving our neighbour. A merely natural, and for that reason a limited love of man, or good nature, always mingled with a certain amount of selfishness, may indeed perform all kinds of works of mercy, nay, even of generosity; but if they are not at the same time done for the Lord's sake, if they have no reference of gratitude and duty to *His* love, if they are not consecrated to Him in pure self-denial, are according to Divine language no sacrifice, although in common parlance, which often calls even offerings for selfish purposes by such a name, they may still be so entitled.[1] Religion alone gives to all morality a sacred and consecrated character, it alone makes even the good works of the pious sacrifices with which God is well pleased (Heb. xiii. 16).[2] The sacrifice of the creatures, who in their utter dependence upon God must fully deny themselves only with respect to Him, and adore Him alone, is due to no created being, but to God only.

No religion, no worship is without adoration, and therefore not without sacrifice.[3] Every religion, inasmuch as it is a union with God in His service, seeks to raise man out of his vassalage to self, out of his selfism. Hence he is not only to receive but to surrender, not merely to enjoy but also to renounce, to offer sacrifice of what is his, and thus both to

mosaischen Cultus, vol. ii. Heidelb. 1839, pp. 210–215; comp. Hegel, *Religions-Philosophie*, vol. i. p. 158 sqq.

[1] Verum sacrificium est omne opus, quod agitur, ut sancta societate inhæreamus Deo, relatum scilicet ad illum finem boni, quo veraciter beati esse possimus. Unde et ipsa misericordia, qua homini subvenitur, si propter Deum non fit, non est sacrificium. Vera sacrificia sunt opera misericordiæ sive in nos ipsos, sive in nos proximos *quæ referuntur ad Deum.*—Aug. *de civit. Dei*, x. 6.

[2] Sacrificia εὐχαριστικα sunt prædicatio Evangelii fides, invocatio, gratiarum actio. confessio, afflictiones sanctorum, imo omnia bona opera sanctorum.—*Apology*, p. 255 (ed. Rechenberg).

[3] Comp. what Melanchthon says in the *Apology*, p. 260 sqq., on the *jugc sacrificium* in the New Testament Church also.

show his dependence on God and his adherence to Him, and to prove his union with Him.[1] As surely as religion stands in contrast with sin or selfishness, so surely does it require sacrifice, as an act of self-denial, by which at the same time the communion with the Godhead is to be restored. For this reason not merely propitiatory and penitential sacrifices, but all sacrifices, however their matter and form may differ, are of a propitiatory character, are always designed to renew an alliance with God.[2] It is one of the greatest errors of modern Illuminism, which in its selfishness avoids all sacrifice, to assert, that sacrifices which, as proceeding from the deepest and most general religious necessity, are found among all historical nations, belonged to rude superstition.[3] It is true that they, like heathen worship in general, have often been involved in idolatry and superstition, in the adoration of the creature or of nature; but as religion and worship are not themselves false, because there are false religions and worships, so neither is sacrifice untrue because there are untrue sacrifices. On the contrary, as truly as self-denial and surrender to God are the very essence of religion, so surely does sacrifice form a part of it. Without prayer there is no religion; and what else is prayer as the offering of our thoughts and feelings, our mind and heart to God, but a sacrifice; and what else is sacrifice, as a prayer expressed not only by word but also by an act, but a surrender to God confirmed by a gift? It is true that God needs our prayers and gifts as little, nay, far less, than a father needs the requests and

[1] "The purpose of sacrifice in general is a vital union or communion of the offerer with the Deity; and, inasmuch as such communion is the aim and object of all religion, every kind of worship is at last concentrated in sacrifice." Bähr, *Symbolik*, p. 263.

[2] See Bähr, *ibid.* p. 264.

[3] Comp. Bähr, *ibid.* pp. 271–276: "It is time to leave off giving out, that the chief and most important thing which the ages have been acquainted with, the heart and centre of all religion, is a quite common invention of the rudest superstition and fetishism, or at least assuming, over and above, that this great matter has now been rationally and adequately explained."

presents of his child; still He delights in them, and desires to have them as tokens of affection and of ever-renewed attachment. The sum of the Divine law is the love of God, or, where this is absent, reconciliation with Him; and this too is the meaning of all those sacrifices enjoined to be offered by the law of the Old Covenant to the holy and true God, and which by their reference to His holy will have an *ethic* character, which, in the midst of much similarity, widely distinguishes them from the predominantly *physical* character manifested in the sacrificial worship of the pagan religions of nature.[1] The whole burnt-offerings which were daily offered signified constant and entire surrender to God the Lord, while the sin- and trespass-offerings atoned for individual offences, and the thank-offerings referred by thanksgiving, praise and vow to gifts and benefits either received or supplicated. The connection of sacrificial repasts with the latter directed attention also to that communion with our fellow-men, which is brought about by communion with God, so that the love of our neighbour, as well as the love of God, found its consecrated expression in the sacrificial worship (comp. Deut. xii. 12, 18). The importance of the sacrifice consisted, however, not so much in the actual value of its objects, as in the spiritual signification connected with them. In animal sacrifices, their life, their soul, their heart was offered with the *blood*, in meat-offerings, the nutriment of life; generally signifying and exhibiting that the mortification of flesh and blood, the surrender of heart and life, or self-denial for the

[1] See Bähr, *ibid.* pp. 265–268. Bähr's very meritorious, thoughtful and instructive work on the Mosaic worship is affected in its remarks on sacrifice by the author's old antipathy to the doctrine of substitutionary satisfaction, which he persistently rejects, even when it encounters him as the obvious consequence of his own premisses. The defects in his work resulting therefrom are pointed out in Kurz's forcible *Das mosaische Opfer, ein Beiträg zur Symbolik des mosaischen Cultus*, Mitau 1848. If, however, Bähr's opposition is to a certain amount justified in his more judicial and penal than theological and ethical treatment of the doctrine of satisfaction, it could have been wished that the latter aspect had been more urged against him by Kurz than the former.

sake of God, was necessary to communion with Him.[1] That sacrifice has besides a more general, a propitiatory meaning, is self-evident; its connection also with him who offers it is especially symbolized by the laying of his hands upon the victim, whereby he manifests it to be his, and, as it were, transfers himself to it. In offerings, too, in the wider sense of the word, in the gifts of the first-fruits, drink-offerings, tithes, etc., that which was offered represented the entire substance of him who brought it, which was thus consecrated and declared to be the property of God. Every sacrifice, as renouncing ownership and denying egoism, is either a proof, an expression of love (as the thank-offering), and presupposes the communion of love, or is intended to restore by atonement the communion interrupted by sin, and to institute a new alliance.

The only atoning sacrifice for sin and selfishness which is just and adequate to the holy love of God, the sacrifice of the heart, of which the several acts of sacrifice are but shadows and figures, is the perfect *self-denial*, the complete *self-surrender* of man in obedience and patience, in the doing and suffering of the Divine will. Sin is self-will opposing the will of God, which again opposes it, and this sharp contrast, expressed and carried out by the law, is the punishment of sin, is the judgment of self-will. Entire submission to this judgment, the willing endurance of the Divine punishment, *i.e.* of the righteous reaction of the holy will of God against the unrighteousness of selfishness, the surrender of all repugnance to the chastisement and dispensations of God, the resignation of all self-love and self-pleasing, unreserved submission to the obedience of God's commandments, and humble readiness to serve our brethren, in short the *perfect love*, which is the fulfilling of the whole law, which surrenders and offers to God, in both suffering and active *self-denial*, the whole

[1] Sacrificium visibile invisibilis sacrificii sacramentum, *i.e.* sacrum signum est.—Aug. *de civit. Dei*, x. 5.

heart, the whole soul, the whole mind, this is the only sacrifice which satisfies God who is love, which casteth out fear (1 John iv. 18), which inwardly reconciles and unites man to God. This sacrifice must be realized not only in the beneficent activity of love, but chiefly in the suffering of ill and the patience of death. In Paradise, indeed, *perfect* love was to fill the soul of man and to show itself by action; for where there is no sin, there are no ills, and therefore neither suffering nor death, which is the wages of sin. The reaction of the Divine holiness against sin is manifested in ills. The welfare of man is as much connected with his well-willing as ill is with his ill-willing. Ill is to man that which is against his will and towards which he feels aversion. Since, then, the will of sinful man is selfish, God lets things go against his will, inflicts ill as a counter pressure against the pressure of sin, that ill which is both a punishment and restraint, both a chastisement and a remedy for selfishness. Man, who opposes the will of God, must now suffer the opposition of that will against his, not only internally but also externally, in the ills inflicted on him. Human life having become selfish in all its functions and endeavours, in all its imaginations and desires (Gen. viii. 21), must experience the opposition of its self-assertion, must suffer annihilation or death. All men indeed must suffer and die, and no sinner can escape punishment. One thing, however, must be noted, viz. that suffering and death, that mere punishment and its endurance, are not in themselves atoning. Punishment is nothing else than the energy of the contrast of the holy and righteous will of God with all that is unholy and unrighteous; it is this energetic contrast itself, and cannot therefore be its atonement or its abolition. Punishment is a sentence, an act on the part of *the law*, and therefore effects only what the law effects, which neither forgives nor atones for sin, but on the contrary judges and condemns it. Such a sentence does indeed produce in its execution so painful a knowledge and

sense of sin and of its opposition to the law of the spirit, that man feels his misery and sighs for deliverance (Rom. vii. 23 sq.); but such pain and discord cannot possibly bestow upon him the comfort of reconciliation and the joy of deliverance. The law and its correction bring death to the sinful soul (Rom. vii. 10–13), but do not quicken it, and cannot give it new life, new love (Gal. iii. 21): love alone and not punishment can amend, punishment can indeed strike down that which selfishly inflates itself against God, but cannot erect what it has struck down, cannot build up, ἡ ἀγάπη οἰκοδομεῖ (1 Cor. viii. 1). Punishment maintains the inviolability of the law, by repelling the attacks of selfishness, and thus procures it external satisfaction, it may even produce or extort external improvement of behaviour, and act as a schoolmaster to bring men to Christ, but it has no power to effect the renewal of mind and heart by the Holy Spirit; punishment and the law are quite incapable of reconciling the soul with God, both on the contrary work wrath (Rom. iv. 15).

Not punishment, but *sacrifice atones;* but punishment becomes sacrifice not by being *merely* endured, however great, but by being submitted to with self-denial, with full surrender to the will of God. A criminal does not propitiate even the judgment of man, by suffering the punishment inflicted on him by the law; on the contrary, if he suffers with an indignant and stubborn spirit, the indignation against him remains; it is not till he acknowledges his guilt, and with the sacrifice of his self-will fully submits to punishment, that his suffering calls forth compassion and propitiates the judgment of man. So long as punishment does not become sacrifice by willing acquiescence in self-denying obedience to the law, its endurance does not inwardly satisfy, and for this very lack of satisfaction it does not cease; for the contrast of the divine and human will continues, and therefore also the punishment, which, as we saw above, is the energy of this contrast. When this contrast is once kindled,

it is not self-extinguished (Mark ix. 44), it is not abolished by itself, but is, on the contrary, ever intensifying in its unappeased and increasing solicitation. Hence the condemnation of sin is by its very nature eternal, its fire, its worm is ever devouring, because it never has enough; without expiation there is no end of sin or punishment, without sacrifice no expiation.

The expiation of sin or selfishness consists in self-denial. Suffering and death are the wages of sin, its punishment and its antidote; selfishness is indeed repressed thereby, but not expiated. It is only expiated by *self-denial* in suffering and dying, by the sacrifice of self, by the surrender of its will, in *submission to the Divine punishment*, in obedience to the Divine will. This is the sacrifice which atones for sin, fulfils the law, satisfies the righteousness of God and is well-pleasing to love. It is true that obedience in general, and especially active obedience, is an acceptable sacrifice, but such a sacrifice as, apart from the guilt of sin, is already the absolute and unceasing obligation of man, whose fulfilment of the law satisfies for the time then present, but does not atone for transgressions in the past nor expiate existing guilt. In the joy of independent effort without the sadness of suffering and renunciation, without mortal wounds, obedience is the pleasant and dutiful sacrifice of childlike submission and gratitude, but it is no atoning sacrifice for the deadly evil of sin. It is true that obedience, as the surrender of a man's own will to the Divine will, is by its very nature, like life itself, one and undivided, and is only like this distinguished in its manifestations as either acting or suffering. Both manifestations are, like the corresponding conditions of life, inseparably united, and take place not only after and with, but also in each other, receptivity and spontaneity, action, passion and reaction, constantly conditioning and producing one another. But while in doing what is good the human will is always and even spontaneously congruous with the Divine

will, in suffering ill, which is the wages of sin, on the contrary, it must patiently submit and surrender itself, for which reason it is in the *obedience of suffering* that self-denial is first *perfect.* Hence only a *sacrifice of suffering,* which should bear the consequence and punishment of sin even unto death, could be a complete atonement and satisfy the holy will of God.

Where is the man, where is the sinner, who should be in a condition to offer such a holy atonement? who can find one pure where none is pure? where among the selfish is the absolute submission, the pure self-denial? where among the disobedient the perfect obedience? They do indeed endure a multitude of ills, they do indeed suffer the punishment of evil, the curse of sin; but where in all the repining and misery of suffering humanity are we to find the comfort of reconciliation? This deep ocean of torments has no bottom of peace. Sorrow weeps, pain groans, misery howls, but without thereby tranquillizing or alleviating itself. However great then the suffering, there is no satisfaction, no expiation therein, the worm of death dies not, and that because the sting of unexpiated sin will not let it rest, for the sting of death is sin, and the strength of sin is the law, which ever unappeased accuses and condemns. It is not the necessity of punishment but the freedom of sacrifice, not unwilling suffering but willing obedience, not the renunciation of external possessions but of that which, while all else which a man has is but a gift which he has received, may truly be called his own, viz. his self-will, this it is which satisfies the law. But it is just this renunciation which is lacking to sinners in their selfishness and wilfulness. Their suffering, as well as their doing, is either unwilling under the constraint of the law, or self-willed according to their own selfish choice and purpose. This self-will assumes the form of sacrifice in all self-invented service of God, in asceticism and mortifications, into which those who enter in voluntary humiliation are vainly puffed

up in their fleshly mind, and in self-righteous pride (Col. ii. 18), although the constant repetition, accumulation and increase of such exercises abundantly proves their insufficiency. And where, as under the Old Covenant, atoning sacrifices were offered according to the law, there on the one hand the *mind* of the offerer was, by reason of the fear of the law and the sting of conscience, gloomy and unpurified, and on the other the *object* of the sacrifice was but imperfect and shadowy. The transaction itself, too, was chiefly of an external and figurative nature, and therefore without inward essential value before God; for the law had the shadow of good things to come, not the substance of the good things themselves (Heb. x. 1). By reason of this imperfection, as the context of the passage shows, these sacrifices had to be continually repeated, without ever being able to suffice (Heb. x. 1, 2). The sacrifices themselves were insufficient, because only *animal* life was offered up externally and typically; the priests were insufficient, who, being themselves sinners and needing to offer for their own sins also (Heb. x. 4, 7–27), could not, because they were neither innocent nor unstained before God, be mediators or sureties for the sin of the people, nor present by their own self-denial and virtue a pure offering of themselves to God. Priests and sacrifices were therefore heterogeneously separated, and the sanctuary, in which the symbolical sacrifices took place, was also only symbolical and external, where the unclean were sanctified to a purity which could only legally point to the good things—as yet future to the law itself — of a perfect righteousness before God, — a righteousness only to be brought about by the perfect Priest and Mediator, who was at the same time the perfect sacrifice.

Christ came to be a High Priest of good things to come, and by a greater and more perfect tabernacle not made with hands, that is to say, not of this world, neither by the blood of goats and calves, but by *His own* blood, entered in once into the holy place, and obtained eternal redemption; for if the blood

of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who, through the Eternal Spirit, offered Himself without spot to God, purge our conscience from dead works to serve the living God (Heb. ix. 11–14; Rom. iii. 24 sq.; Eph. i. 7, v. 2; 1 Pet. ii. 24; 1 John i. 7, ii. 2)? Christ alone—as testified by the prophetic and apostolic Scriptures, and among them especially by the Epistle to the Hebrews, which with profound spiritual intuition unites the Old and New Testaments—Christ alone is that Mediator between God and man, that *King* of righteousness and peace (Heb. vii. 2), who, because He is no mere man, but God and man in one Person, is therefore not after the law of a carnal commandment, but *after the power of an endless life*, an atoning High Priest (Heb. vii. 15–17).[1]

Certainly only He who is Himself infinite, and bears within Himself the power of an endless, an imperishable life, can transfer Himself into finite and transitory life, and annul by expiation the discord between the one and the other; only He who is holy, harmless, undefiled and separate from sinners, and higher than the heavens, though He humbled Himself in Jesus to the earthly form of a servant, only this God-man can be the High Priest who reconciles and unites God and man, who infinitely surpasses those many mortal priests of the Old Covenant, who, according to the law, needed daily to offer first for their own sins and then for the sins of the people, for the law of the Old Covenant makes men high priests who have infirmities; but the word of the New Covenant, the *Son eternal and perfect*, who once *offering up Himself*, has by one

[1] Revera *unicum* tantum in mundo fuit sacrificium propitiatorum videlicet mors Christi, ut docet epistola ad Hebræos.—*Apolog.* p. 254 sq. Cætera quæ dicuntur sacrificia ad similitudinem fiunt veri sacrificii. They are therefore partly but imitamenta, partly prædicamenta venturi unius verissimi sacrificii, cujus peracti memoriam celebrant Christiani sacrosancta oblatione et participatione corporis et sanguinis Christi.—Aug. *cont. Faustum*, lib. xx. c. 18.

offering for sins for ever perfected them that are sanctified (Heb. vii. 22–28, x. 11–14). Certainly every soul, who does not in frivolous or arrogant self-sufficiency reject the idea of a mediator and sacrifice, must acknowledge that in Christ alone these ideas, which lie at the foundation of all the religions of the old world, find their true fulfilment, that beside Him all other priests and sacrifices are but shadows, who cannot give life in God, because they are themselves without it, that He alone, the Son of God and Son of man, is our peace (Eph. ii. 14). No man—for all men as sinners, are themselves in discord and disunion—can reconcile God; but *God* was in Christ reconciling the world unto Himself. As a taper of earth to the sunlight of heaven, so are all human attempts at expiation without Christ to reconciliation through Him, the Son, the eternal, perfect, Only-begotten of the Father, who, by the power of His infinite love, again raises fallen finite creatures to communion with God. How wretched are they who, after the rising of this pure and heavenly luminary, insist on keeping to the dim lights of earth; and how unhappy are they whose minds, negative towards all else, and only affirmative of themselves, not only extinguish these lesser lights, but also refuse to enter into the light of this great sun, and therefore remain in chilly darkness!

Infinitely *great*, perfect and eternal is the High Priest of the New Covenant, and equally great is His sacrifice; for He sacrificed Himself and offered *His own* blood (Heb. vii. 27, ix. 12, 13, 25, 26) when He had deprived Himself and humbled Himself even to the death of the cross. It is in this respect an unimportant question, whether the union of the Son of God with human nature itself belongs to His self-deprivation, or whether this deprivation is only to be predicated of that form of a servant which He took upon Him. The latter assertion is intended to prevent the present union of the Divine with the glorified human nature in Christ's state of exaltation being regarded as a humiliation of the Son of

God; and while conceding the justice of this, it must still not be overlooked, that even in the state of exaltation this union is still no oneness of *nature*, but only and always a union proceeding from *grace*.[1] As far, however, as not the *being*, but the *becoming* man of the Son of God is concerned, it began with His assumption of human nature in the form of the poorest of children and servants (ἐν σαρκί), whence His self-deprivation and humiliation begin also with this assumption itself. The very notion of sacrifice is, as we have seen, that of deprivation or self-denial. How infinite then the sacrifice, when the Infinite deprives Himself of His infinity (*non potentia, sed actu*, οὐ κατὰ κτῆσιν ἀλλὰ κατὰ χρῆσιν) in the human nature He assumes, when the Son, who from eternity is equal to God in the glory of the Father (Phil. ii. 7; John xvii. 5; Heb. i. 3), deprives Himself in Jesus of His form of glory, and takes the form of a servant, and becomes in this servile form voluntarily obedient to the law, which is given for sinners, and fulfils it with most holy love, not only in act, but more especially in suffering, obedient and patient even unto death, which is the wages of sin, nay, even to the death of a malefactor! Though He was rich, yet for our sakes He became poor (2 Cor. vii. 9; Matt. viii. 20); though He might have had joy (for the joy that was set before Him, E. V.), He endured the cross, despising the shame (Heb. xii. 2); though He was the Son of God, yet learned He obedience by the things which He suffered (Heb. v. 8). By these and similar antitheses does Scripture, does the Lord Himself (Matt. xi. 27–29, xx. 28, xxvi. 53 sq.; John xiii. 13 sq.) denote the depths of privation to which He descended from the heights of Divine glory, to complete at the lowest grade of the state of His humiliation His all-perfect sacrifice. Truly he who reflects upon the infinite majesty belonging,

[1] Cum ad naturam Dei non pertineat humana natura, ad personam tamen unigeniti Filii Dei per *gratiam* pertinet humana natura, et tantam gratiam ut nulla sit major nulla æqualis.—Aug. *tractat. in Evang. Joh.* lib. xxxii. c. 4.

according to the word of God, to that essential Word, that eternal Son, who was in the beginning with God, and Himself God and Creator (John i. 1 sq.), and whom all are to honour as they honour the Father (John v. 23), and then sees this King of Glory dying upon the cross, and languishing under the feeling of the deepest privation, nay, of the forsaking of God, to that moment when feeling the death-chill He exclaimed: *It is finished,* must stand in adoring silence before the power and greatness of that sacrificing love, with which the Father so loved the world that He gave His only-begotten Son for it, and with which Christ loved us and gave Himself for us as a sacrifice on the cross (Eph. v. 2). The greatness of Christ's sacrifice embraces heaven and earth, for heaven and earth are His kingdom, but He surrenders them and devotes Himself to a poverty that has not where to lay its head (Matt. viii. 20). From the perfect fulness of Divine light and life (Col. ii. 9), down to the dark waste of human death, from heaven to hell, from the highest pole to the lowest depths,[1] does the greatness of Christ's world-reconciling sacrifice extend.

The sacrifice of Christ is as *holy* as it is *great;* for as exalted as is the Divine majesty of the eternal Son, so deep is the self-denying love with which He humbled Himself to human suffering, and the very greatness of this humble and ministering love is also the holy greatness of the sacrifice.[2]

[1] When the remark was recently made, surely only in jest, that the condescension of the Son of God would have been still deeper if He had taken the nature of an animal, of a worm, not only is it ignored that only human nature was susceptible of such assumption, because man was made in the image of God, and that only man as a sinner was in need of redemption, but the fact is entirely overlooked, that the higher human life stands above animal life, just so much the deeper is its *suffering.*

[2] They are greatly mistaken who suppose that Jesus, as a mere, a poor man, would be a more effective moral example than Jesus the God-man, for they entirely lose sight of the fact, that in the former case the poverty being natural and necessary, that which is morally greatest in Christ, viz. His self-surrendering and self-sacrificing love, and the depths of His self deprivation and denial for us, entirely fall away.

Divine love is holy in itself, and in all its works in creation it diffuses the fulness of its gifts; nay, the whole realm of nature, so far as it is not desecrated by sin, is its holy place. In Christ Jesus, however, is its holy of holies, and that not merely because in Him dwelleth all the fulness of the Godhead bodily (Col. ii. 9), but still more because He veiled the splendour of this fulness in the obscurity of holy poverty, renounced as High Priest the halo of Divine glory, and assigned that body in which dwells the fulness of the Godhead to sacrifice on the cross. Holy is the Lord in His glory, but holiest of all in the form of a servant; for renunciation surpasses possession, and wealth is not so great as its surrender, nor is the loftiness of self-assertion so sublime as the lowliness of self-denial. He who is Lord of the law becomes subject to it (Gal. iv. 4); the ruler of men becomes their servant, the giver of life surrenders His life for them, for the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many (Matt. xx. 28). He, the Lord of Glory (1 Cor. ii. 8), the Prince of Life (Acts iii. 15), became *obedient* even to the death of the cross. The Divine will is holy in itself, the human is so in obedience to the Divine. The Son of God, assuming with human nature a human will, constantly subordinated it in love to the Divine will, and sacrificed, as Son of man, His creature will to the ever holy will of the Father, which imposed the cross upon Him (Matt. xxvi. 39 sqq.). *Obedience*, as we have seen, is better than sacrifice, because, as the offering up of our own will, it is the best sacrifice. He was obedient unto death, even the death of the cross (Phil. ii. 8); this denotes not only the lowest depth of His humiliation, but also the highest pinnacle of His merit, or the completion of His sacrifice, which was presented when His state of humiliation began, and consummated when it concluded. Consummated, for in His elevation on the cross, in His submission to death by public execution, in His suffering the extremity of penalty, was

completed that offering of self-denying obedience, of which the apostle says: Though He was a son, yet learned He obedience by the things which He suffered (Heb. v. 8). Not suffering in itself, but *obedience* and *patience, i.e.* the offering up of His will in suffering, is satisfactory, is expiatory, is that whereby what is otherwise only penal, becomes sacrificial suffering. It is for this reason that the apostle gives such special prominence (Heb. x. 5–10) to *obedience to the Divine will* in the offering of the sacrifice of Jesus Christ, and infers the atoning power of His blood from the fact that He, through the Eternal Spirit, offered Himself without spot to God (Heb. ix. 14), that St. Peter also esteems the blood of Christ to be so precious, because it is the blood of a lamb without blemish and without spot (1 Pet. i. 19). It is with refined and striking significance that the Almighty Son of God is in His quiet endurance and meek obedience called the Lamb of God, and it is as this Lamb of God that He takes away the sin of the world, and turns the curse into a blessing. When Scripture calls Him also the *Lion* of the tribe of Judah, it thereby designates His lamblike disposition as the deepest self-denial, and it is for this very reason that He is so holy and that the atoning blood of this Lamb is so precious. The suffering of death completed the sacrifice of that most holy obedience, which gave a priestly consecration to the whole suffering life of the Son of God in His state of humiliation, and which, both by the endurance of ill, of the wages of sin, and by the performance of good according to the will of God, by the well-doing of holy love (John iv. 34), proved itself to be the complete fulfilling of the law. For Christ came to fulfil the law (Matt. v. 17), and it was by the satisfactory fulfilment, not by the annulling of its holy commandments, that He would redeem from its curse.

It is not, however, written only that *obedience*, but also that *mercy* is better and more acceptable than all other sacrifices (Matt. ix. 13), and hence the perfection of Christ's sacrifice

consists not only in the holiness of His *obedience* to the *Father*, but also in the abundance and greatness of His mercy towards man. And the mercy of this High Priest and sacrifice is just the fact, that whatever He suffered or did in the form of a servant, He suffered and did not for Himself, but for us, for sinners. He gave Himself for us, an offering and a sacrifice to God for a sweet-smelling savour (Eph. v. 2; 1 Tim. ii. 6); He loved me and gave Himself for me (Gal. ii. 21). He redeemed us from the curse of the law, being made a curse for us (Gal. iii. 13); He bore our sicknesses and took upon Him our infirmities. He was wounded for our transgressions, and bruised for our iniquities; the chastisement of our peace was upon Him, and by His stripes we are healed (Isa. liii. 4, 5; 1 Pet. ii. 24); He came not to be ministered unto, but to minister and to give His life a ransom for many (Matt. xx. 28; John x. 15); He died for all, that they which live should not henceforth live unto themselves, but to Him who died for them and rose again (2 Cor. v. 14, 15). It was for *us* that He suffered, for us that He died, for us, and not for Himself, that He offered Himself as a sacrifice. He ministered in His state of servitude not to Himself, but to us; He took it upon Him not for His own sake, but for ours; He sought not His own, neither honour nor reward for Himself, when He laid aside His glory; it was us, the lost, that He sought; it was our salvation that He sought in our misery, into deepest sympathy wherewith He entered with world-embracing consciousness as the mediator between God and man, who in His body and His soul felt and sympathized with the mortal pains of both man's body and soul, that He might be a merciful and faithful High Priest to atone for the sins of the people (Heb. ii. 17 sq., v. 15). It is just through His mercy, which both suffers the ills of others and imparts to them its good, that He is the atoning High Priest, who, sacrificing Himself, takes upon Him the guilt of the world, and imparts to it His innocence. That Jesus did not offer His great and most holy

atonement for His own sake, because in Him was no sin, no selfishness to atone for, needs no special proof, for it results as an axiom from the notion of His Person. With equal necessity it follows, as Himself and His apostles testify, that He offered this infinitely great sacrifice for the sinful world, for all men lost in selfishness, and therefore for each individual sinner. The good shepherd giveth his life for the sheep is His testimony concerning Himself (John x. 12); the bread which I give is my flesh, which I will give for the life of the world (John vi. 51). For their sakes I sanctify myself, that they also may be sanctified in the truth, are His words in His High-priestly prayer, which give us a clear view of His priestly and substitutionary action and suffering for us. Every earthly priest, indeed, was obliged, as himself a weak and sinful man, to offer sacrifice first for his own sins, and then as himself absolved for the sins of the people (Heb. vii. 27); but the Son eternal and perfect, holy and undefiled, who had no sacrifice to offer for His own sin, was, as the eternal Priest and Mediator, the Shepherd and Bishop of souls (1 Pet. ii. 25), all the more able to offer all, the whole sacrifice of Himself, for the sins of the people only. Christ's sacrifice was so much the more perfect, *i.e.* so much the more self-denying, the less it was for Himself and the more it was offered for us; and it was by reason of this very perfection of love (John xv. 13), this merciful surrender for others, that it was also substitutionary. The satisfaction of Christ was not self-sufficient, but substitutionary; and it was so not merely through the will of the Father, but also through the *compassion* of the Son, which induced Him not to keep His abundant merit for Himself, but to bestow it on needy man. What the slaves of sin should have done, but could not by reason of the very tyranny of sin (Rom. viii. 3), viz. offer the sacrifice of perfect self-denial, this Jesus did in full perfection, not for Himself, but for sinners, out of that holy compassionate love, which is one with the Divine love with which the Father

surrendered Him. God is for us, Christ is our Christ, and His righteousness our righteousness, through the love whereby He imparts to us sinners and appropriates to our faith Himself and all that is His; it is for His sake that we are righteous before God and assured of the love of God, by virtue of which we are able to overcome every hostile contrast (Rom. viii. 31–39). He sacrificed *our* sins in His own body on the tree (1 Pet. ii. 24), nay, sacrificed ourselves to God, in that He suffered for our sins, the just for the unjust (1 Pet. iii. 18). The God-ordained atoning substitution cannot be more clearly expressed, than in the words of the apostle (2 Cor. v. 21): He hath made Him to be sin (a sin-offering) for us, who knew no sin, that we might be made the righteousness of God in Him; and ver. 14: If one died for all, then all died.

The doctrine of the vicarious satisfaction of Christ is one and the same with that of His world-reconciling sacrifice, only with the distinction, that in the former conception of the notion the juridical element, in the latter the theological and ethical is more prominent. The one does not, however, exclude the other; on the contrary, they are united in what the older theologians called *jurisprudentia divina*, in which, as also in Holy Scripture, only the holy is the just. As soon, however, as the juridical side, or the judicial relation between God and man, is chiefly accentuated in the doctrine of reconciliation, the theological and ethical idea of *sacrifice* is apt to be lost sight of, and satisfaction to appear as only the discharge of a debt and a penal expiation, furnished or borne vicariously by a *surety*, or even by the judge himself. In this case it is rightly demanded—because any mitigation would be a surrender of justice—that the satisfaction should not merely be some arbitrary amount of punishment inflicted for the sake of example, or one only regarded as sufficient by connivance (*per acceptilationem*), but that it should provide a complete or a higher equivalent for the infinite guilt of the

læsio majestatis divinæ perpetrated by sin, from which, then, the necessity that such satisfaction should be rendered by the God-man is further inferred. Certainly sin, as the negation of the Divine, and the opposition of the human will, or as God-denial and self-assertion, continually self-propagated, involves infinite guilt, just as, on the other hand, the righteousness, which avails with God, and which no sinner can produce from himself, involves infinite merit. The question here, however, is not merely *quantitative* concerning the *greatness* of the guilt or merit, but, on the contrary, *qualitative*, and concerning their moral substance and estimation. The meritorious satisfaction of Christ by no means consists only in the *greatness* of its extent, or in the greatness of the penal sufferings endured, but chiefly in the *depth* also of the self-denial, or of the obedience and compassion, with which He as the Lord was subject to the law, and endured the penalty which we had incurred, giving Himself as a sacrifice for the whole world. His vicarious, atoning sacrifice is proved to be such, not by the penalty, not by the curse, though these were in the highest degree and to the greatest extent laid upon Him, but by the willingness with which He bore them. They who were crucified with Him also bore the curse and the penalty, but they did so without thereby redeeming even themselves; and what mere penalty in a lower degree does not effect, viz. expiation, it cannot effect in the highest, for which reason also the pains of hell being unable to expiate, to satisfy, are eternal. The atoning satisfaction in Christ's sufferings, the feature by which they are raised from a satis*passion* to a satis*faction* is the *sacrificial*, is the surrender of the Divine and human will in the obedience, the patience, the sympathy of the suffering, which is the wages, the penalty, the curse of sin. It was thus that Christ redeemed us from the curse of the law, when He was made a curse for us, it was by willingly taking the curse upon Him like a sacrificial lamb (Isa. liii. 7), that He changed it into a blessing for us. It was not, as we

have seen, the mere suffering, but the Divine patience in suffering, that makes Jesus the Lamb of God that taketh away the sin of the world. A sinner can himself suffer sharply and grievously, but cannot satisfy by his suffering, because this Divine, loving, lamblike disposition is lacking. The perfect atonement is the perfect fulfilling of the law as appointed, not to the just in peace and joy, but to the sinner in cross and suffering even unto death, as it has not been fulfilled, nor can be sufficiently fulfilled by any, but as it is fulfilled by Jesus in infinite perfection and self-denial even to the death of the cross. It was not as a mere surety or discharger of our debt, but as the *High Priest*, who in holy love bears His people upon His heart, and bears their sins as their sacred atoning sacrifice, that Christ is the Redeemer.

If then the satisfactory character of the atoning or High-priestly act of the Lord consists in that holy and compassionate love, wherewith He resigned for us the throne of God and descended into the very lowest depths of self-deprivation, obedient even to the sacrificial death of the cross, it follows, that while certainly the satisfaction of Christ was *completed* or finished on the cross, yet that as the perfect fulfilling of the law, both in doing and suffering, it goes through the whole human life of the Son of God. As the righteousness which avails before God, it does not consist in isolated, passive, or active moments, not in individual sufferings, or individual acts, but in the continuity and perfection of that self-depriving love, which devotes itself entirely to God and man, which, the more actively it pities the sinner, and the more patiently it suffers from the hostility and feels compassion for the ruin of sin, the more does it surpass all sacrifice and burnt-offering (Mark xii. 33). It is therefore an inadmissible abstraction to attribute satisfaction only to the death, or to the sorrows, or to the suffering obedience of Christ. There is no twofold, but only a single obedience of the will, which manifests itself inseparably in doing as well as in suffering. Suffering can

as little be confined to dying, only as acting can to living only, for both are intertwined throughout the whole life, from its commencement to its close. Hence the Form of Concord testifies with perfect correctness, p. 696 sq., "that the whole Christ as the God-man is our righteousness, and that His whole perfect obedience, which He rendered to the Father for us, from His sacred birth till His shameful death, is that most perfect satisfaction and atonement for the human race, which is sufficient to the eternal and unchangeable justice of God revealed in the law." The indivisible union of the suffering and active obedience of Christ is rightly and aptly inferred by Gerhard, *loc.* iv. § 323 : Quia passio ejus fuit activa et actio passiva. It is but one and the same Divine and human love, which sanctifies both the deeds and sufferings of His state of servitude, which is active in suffering by bearing and forbearing, and suffering in action by compassion and sympathy.[1]

[1] Gerhard expresses himself at greater length, and in his usual very instructive and accurate manner on this subject, and defends the truth against the onesided attack on the active obedience of Christ, proceeding from Piscator (as subsequently from Töllner), in the *Loci theol.*, *loc.* xix. § 55 sq., where he even at first says: Quamvis in compluribus Scripturæ dictis morti et effusioni sanguinis Christi redemtionis opus tribuatur, id tamen haudquaquam *exclusive* accipiendum, ac si sancta Christi vita ab opere redemtionis per hoc excludatur, sed ideo illud fieri existimandum, quia nusquam illuxit clarius, quod nos dilexit ac redemit Dominus, quam in ipsius passione, morte ac vulneribus, et quia mors Christi est velut ultima linea ac complementum, τέλος, finis et perfectio totius obedientiæ, sicut apostolus inquit, Phil. ii. 8. Quid quod plane ἀδύνατον est, activam obedientiam a passiva in hoc merito separare, quia in ipsa Christi morte concurrit voluntaria illa obedientia et ardentissima dilectio, quarum prior Patrem cœlestem, posterior nos homines respicit. Comp. especially the profound work of Dr. Philippi, *der thätige Gehorsam Christi* (Berlin, 1841). The ample treatment in Dr. Baur's *die Christliche Lehre von der Versöhnung* (Tübingen 1838) is of far more value for the history of doctrine than for the doctrine itself, the doctrinal criticism of the author being infected by the fundamental error of Strauss, viz. the resolution of the concrete notion of the God-man into the abstract one of the race, with which also the ethic content of the doctrine, which consists in the power of *personal* love, is essentially affected. I take this opportunity of remarking, that it is a mistake to attribute to *me* the valuable essays in the *Evang. Kirchenzeitung* on the doctrines of redemption and satisfaction (p. 679), from whose author a reply to a review of Baur's work is much to be desired.

They who place the satisfaction of Christ exclusively in the climax which His sufferings reached in death, limit not only its extent, but its effects. By thus laying stress solely upon His vicarious endurance of *penalty*, they make redemption in general refer only to the penalty, and not to the *guilt*, of which punishment is but the consequence, and whose notion itself is far more comprehensive. It is just because we have failed to render to God active obedience, the fulfilling of His law, in other words, righteousness, that we have incurred suffering obedience, or punishment. Hence His law is always accusing and condemning us; it leaves us no peace, but keeps us always under His wrath, from which we can only be delivered by the abolition of that *relation of guilt*, which is *eo ipso* penal, and, when consciously experienced, the essential punishment of sin. But the guilt which has incurred penalty, and with it the penalty which guilt has incurred, can only be forgiven by the guilt of our non-fulfilment of the law being forgiven, and the penal relation of guilt being thus *entirely* abolished. Now both these kinds of forgiveness of guilt assume, unless the law is to be thereby destroyed, its satisfactory fulfilment, which just consists in that One obedience which exhibits the whole life as free from guilt, righteous and pure, in action and suffering, until death. To say that the imputation of the active, makes the suffering obedience superfluous, is a vain objection, which suffers from a false partition and abstraction of the twofold obedience, and entirely overlooks the circumstance, that righteousness without suffering can as little atone for unrighteousness, as suffering without righteousness.

They who maintain that Jesus owed obedience to the whole law, or at least to its positive side, on His own account, and could not therefore suffice as priest and victim for others, misconceive His Divine human personality, ascribe in Nestorian fashion an absolute independence to His human nature, and hence also an absolute obligation to fulfil the law

given to men and sinners. They thus entirely disregard the fact, that the subservient human nature was borne in voluntary humiliation by the sovereign Divine nature, and that therefore as the incarnation and human existence of the Son of God, so also His doing and suffering as man in the form of a servant was, a subjection which He willingly incurred. Hence Jesus, the Son of man, though as completely as willingly obedient to the law, is nevertheless by reason of His personal oneness with the Son of God, also Lord of the law, Lord of His own life, as it is written: The Son of man is Lord also of the Sabbath day (Matt. xii. 6, 8; comp. xvii. 25–27), having power as no other man had, to lay down His life and to take it again (Matt. xx. 28, xxvi. 53 sq.; John x. 18).

Just because Jesus Christ is the God-man, who, though highly exalted as Lord and God, yet bears upon Him in deepest condescension and compassion the nature of man, that He may minister to him, and as High Priest and King of humanity devotes Himself to represent it, is He its Redeemer, who offers the whole sacred merit of His human life, from birth to death, as that perfect and all-sufficient sacrifice, which ever avails (Heb. x. 12 sqq.) for the sins of all to whom it is imputed, and who appropriate it by faith. The Son of God is given by the Father and gives Himself as a sacrifice for the world, so that it may be justly said, that God Himself furnishes the sacrifice, that by His grace He reconciles the world unto Himself (2 Cor. v. 19). But, on the other hand, it is quite as correct to say, that the sacrifice is offered to Him that He may be reconciled with the world, that only for the sake of that sacrifice is His holy anger exchanged for holy favour. For all sacrifices offered to Him He furnishes the gifts, we do but offer Him that which is His own; even the sacrifice of prayer is well-pleasing to Him only when it is effected and kindled within us by the Holy Spirit. That only is the true sacrificial fire, which coming down from heaven

ascends thither again. And this too is the case with the highest of all sacrifices. God gives the Son to man, and the Son on His part gives and offers Himself to the Father, depriving Himself as Son of man of all His Divine glory, and obedient as man to the will of the Father even to the endurance of the sinner's death; and this most perfect of sacrifices also is as much attributed to believers as it is presented by them in faith. God is the *Reconciler* who reconciles the world unto Himself, and Himself unto the world, by both willing and effecting the work of reconciliation in Christ; but He is also the *Reconciled*, after the work has been completed and the satisfaction made. As long as the sacrifice is not complete and the law of self-denial not completely satisfied, the reconciliation is also incomplete, the accusation of the angry law, the demands of the unsatisfied will of God remain. The *demands* of God's righteousness cannot pass over into the *impartation* of Christ's righteousness till this has been completed. God can only forgive sin by forgiving Himself nothing, by Himself bearing what He forgives, and Himself performing what He commands, as Jesus did in His form of servant. It is only after the law is completely fulfilled that its non-fulfilment is forgiven, only after the sentence is executed and the sacrifice consummated, that justification takes place. Not till the most complete self-denial had in Christ's death and passion victoriously encountered the most wilful, and in His rejection most daring self-assertion of sin;[1] not till the curse had been borne amidst blessing and interceding (Luke xxiii. 34; Isa. liii. 12), and the most holy sacrifice thus completed, was the perfect peace of reconciliation introduced, all strife ended and all wrath appeased (Heb. x. 19 sqq.). The holiness of God which condemns the sinner, and the mercy which atones for him, are contrasts which do not mutually negative or blunt

[1] Judas, Caiaphas, Herod, Pilate, the soldiers, represent not merely themselves, but also all sinners in general in their different forms.

one another, but which, when their difference is composed by means of Divine self-denial in the vicarious satisfaction of Christ, are united in most holy love, and perfectly reconciled in His atonement.

The sacrifice of the New Covenant, with which Jesus Christ as the High Priest and Head of mankind atones for all His members, was consummated by Him on the altar of the cross. After it was completed in deepest self-deprivation, it was *accepted* by the Father, and crowned by the resurrection of Jesus from the dead. This was followed by His exaltation to the right hand of the Father, whereby He entered into that invisible sanctuary, as our High Priest for ever, who represents us both here and there, applies to us the blessing of His all-availing merits and intercedes for us (1 John ii. 1; Rom. viii. 34; Heb. vi. 20, vii. 25, viii. 1–19, ix. 24, x. 12–14). Thus His state of exaltation is the glorification and perpetuation of the work of redemption, which He effected here below, in the imperishable efficacy of which Jesus is ever present with His Church not as a distant and departed, but as an ever present mediator, even to the end of the world (Matt. xxviii. 20). Hence too it is said (Rom. iv. 25), that He was delivered for our offences and raised again for our justification, for the Divine acceptance of the atonement was as necessary to our justification as was its offering (comp. Rom. viii. 34; 1 Cor. xv. 17). The consummation and glorification of His work on earth is followed, in the power of the Holy Spirit, by the diffusion of its blessings among the nations, the appropriation of His sacrifice, the dispensing of His merits, the communication of His righteousness and grace, by the means of grace prescribed by Him in the fellowship of His Church; for, as it is written: Thus it behoved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in His name among all nations (Luke xxiv. 46, 47). This leads us to the following chapter.

CHAPTER III.

ON RECEPTION INTO COMMUNION WITH THE RECONCILER THROUGH THE HOLY SPIRIT'S MEANS OF GRACE IN THE CHRISTIAN CHURCH.

As the Priest-King of mankind, representing His people and sacrificing Himself in holy love, Jesus has atoned for all their sin. In Him dwells, besides the fulness of Godhead (Col. ii. 9, 10) the fulness of manhood, and therewith also fulness of grace and redemption through His righteousness, through His blood (Col. i. 19, 20). Of this His fulness are all His people to receive grace for grace (John i. 16; Eph. iii. 19). United to Him and through Him to the Father, they are all to be partakers of His glory, and the love wherewith the Father loveth the Son is to dwell in them, and He in them (John xvii. 20–26). This is not due to themselves; no man, no sinner can claim such a share in what is Christ's; all are, on the contrary, utterly unworthy of it. They who through sin have severed themselves from communion with God, cannot of their own wisdom and power replace themselves in it. Man cannot and must not of his own power, by his own spirit, appropriate the treasures of Christ; it is, on the contrary, the love and grace of God, it is the Spirit of God Himself that communicates, that appropriates them to him, and thus receives him into the communion of these benefits. Such communication of the fulness of Christ's grace, takes place by means of the instruments prescribed by, and proceeding from Himself, the word and sacraments. By means of these the Spirit of the Father and the Son produces in souls the faith which *receives* the communication, and the love which *responds* to it, and thus organizes the Church of His believing people, the Church animated by the Holy Spirit, and united both through communion with Christ the head,

and through the communion of its members with each other in faith and love (Eph. iv. 15, 16). The ascension of Christ, His entrance into the glory of the Father, is no forsaking of His people; He does not leave them orphans (John xiv. 18 sqq.); on the contrary, the Comforter, the Holy Ghost, the Spirit of truth and love, who testifies of Christ, and fits His disciples to be His witnesses (John xv. 26 sq.) by giving them a mouth and wisdom, who by the preaching of the gospel calls, gathers, enlightens, sanctifies the Church of Christ on earth, who keeps them with Christ in the one true faith, *i.e.* incorporates them into a holy community, a spiritual body, whose head is Christ—this Comforter comes forth from the Son now again received into the glory of the Father, from the Son who is in the Father and from the Father who is in the Son through the union of most perfect love (John xvii. 21 sqq.). As already in the kingdom of nature, the operation of the Divine Spirit proceeds from this eternal communion of the Father and the Son, and causes the spiritual union of the manifold world with God, so in the kingdom of grace or the Church does it proceed not merely from that eternal union, but also from that reunion whereby the incarnate Son, having effected here below the reconciliation of man with God, again exalted Himself to the right hand of the Father (Heb. i. 3). The outpouring of the Holy Ghost immediately after the exaltation of Christ, which completed the reconciliation and glorified the Reconciler, the exaltation whereby His human nature also was received into the communion of the Divine glory, is the result of the completed work of redemption, the reconciling fulness and saving and sanctifying power of which are now to be diffused among men, and borne by the Holy Spirit to penetrate to all nations, that all may be gathered from their dispersion and separation, in the unity of the Spirit, to their One Lord, God and Father (Eph. iv. 3–6; Matt. xxviii. 20). It is expedient for you that I go away, says Christ (John xvi. 7) to His disciples, for if I go not away, the

Comforter will not come unto you. The Holy Ghost as *the Comforter* comes only in consequence of the Son's departure to the Father, now consummated by death and resurrection, a particular agreeing with the general presupposition of the second article of the Creed by the third; for the work of the Holy Spirit is just the glorification of Christ's work in the world, the diffusion of the fulness of grace dwelling in Him (John xvi. 14 sqq.). The central unity and fulness of salvation must be achieved in Christ, before it overflows in the circumference of communication and communion through the Holy Spirit, who unites the community of saints, forms the universal Church, and maintains its association in faith and love by the word and sacraments. Not till His earthly work was accomplished, was reconciling plenipotence in heaven and earth (Matt. xxviii. 18) given to the God-man, through whom all that is in heaven and earth is to be reconciled (Col. i. 20). Hence not till then was it said: Go ye into all the world and preach the gospel to every creature, baptizing them in the name of the Father and of the Son and of the Holy Ghost (Matt. xxviii. 11). How essential a consideration of the operations of the Holy Spirit in the holy, *i.e.* moral community of the Christian Church is to a Christian moral theology, is self-evident.

I. The *word* which was given by Himself is the chief instrument of His operations. The Divine word is neither an empty sound nor a dead letter, nor, as it were, only a mechanical means, which the Holy Spirit makes use of as a merely external occasion for His internal and direct operations. It is an organic means, organized by the Spirit Himself, and penetrated by His sacred truth and love, and for that very reason penetrates with Divine power into our spirit, which, in consequence of its Divine likeness, is receptive for the Divine word, and capable of responding thereto. It is not the letters, not the single words that are inspired, for then the alphabet, which contains all the letters, or a biblical

lexicon, in which all the words of the Bible are registered, must be so too; but the organism of the word, the vital association of its parts for a holy purpose, is inspired by God. Hence, too, the Theopneustia adheres neither to the written nor oral form of the word, but to the spirit of the men, who, after receiving the testimony of the Holy Spirit, spoke or wrote the word. It was not another Holy Spirit from Him who still animates the true Church, and impels its faithful servants, who lived in the prophets and apostles. The distinctive character of their inspiration consisted only in this, that in their case the Holy Spirit testified in an original and *creative* manner, and hence effected that documentary canonical testimony of His word which lays down principles, while, since the foundation of the N. T. Church, the testimony of the Holy Spirit works only by *preserving* and diffusing, and therefore always by means of that original word of the prophets and apostles completed in the N. T., and must ever have its only authentic, *i.e.* its *written* form for a canon. Holy Scripture is that collective organism of the Divine word, in which the multifariousness of the first witnesses of the Old and New Testament and the fulness of the primary words and deeds of God are, as the foundation of both Testaments, interwoven into a documentary text of fundamental testimony, which proves by its own indwelling power (*vis intrinseca*), that all Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness, because it makes wise unto salvation through faith in Jesus Christ (2 Tim. iii. 15, 16). To Him give all the apostles as well as all the prophets witness, that, through His name, whosoever believeth in Him shall receive remission of sins (the gospel), and that He is the judge of quick and dead (the law) (Acts x. 42, 43; John v. 39, 46; Luke xxiv. 27, 44).

This organic conception of Holy Scripture, according to which Moses and the prophets, the apostles and apostolic

men, who, inspired by the Spirit of Christ, wrote it, are regarded as members ministering to the Head which is Christ, alone duly estimates it. The more full of vitality an organism is, the more various will be its members; all the members have not the same value, are not equally necessary, have not the same fulness of spirit, some stand in nearer, others in more remote relation to the head and heart; still they are all united by one breath of life, they all serve one soul. Very dissimilar are the members of Holy Scripture, the individual works which form the Bible, the control of the Holy Spirit does not pervade all with equal energy. The more decided the drawing of the Spirit to Christ, who is the end of the law, the clearer and the more powerful the testimony to Him as the achiever of the gospel, the more intense the inspiration, which nevertheless extends also to those more remote regions of Holy Scripture, which only indirectly refer to the central-point.[1] If we take the very obvious view of Holy Scripture which regards it as a temple of the Holy Spirit, we may and must distinguish in it parts, which form the Holy of Holies, others which form the Holy Place, and others again which belong to the court of the temple. Truly it is one Spirit which combines all the parts of Scripture into a higher unity, but the one Spirit manifests Himself in different gifts, partly by uniting and consecrating the diversity of natural endowments for the service of God, partly by Himself working in different degrees and manners, but always for the common object of edification in Christ (1 Cor. xii. 4–11).[2] Hence the influence

[1] Luther aptly remarks in a discussion on faith, in opposition to (Walch, Part 19, p. 1750) those who are wont to argue against the perfection of the Redeemer or the redemption from passages of Scripture, and especially passages from the law: If our opponents press Scripture *against* Christ, we press Christ against Scripture. We have the Lord, they the servant (the law); we the Head, they the feet or members, over which the Head has authority or pre-eminence.

[2] Christ is the central-point of all the rays of Holy Scripture; it is, to be brief, *Christus scriptus*. For this reason, the material and the formal principles of the Evangelical Church are, in the deeper view of them, combined.

of the Holy Spirit is shown in the historical books just by that deep tranquillity and self-forgetting objectivity of statement, which restrains all subjective expression, whether of astonishment at or justification of, or even of pity for the actors (*e.g.* in the history of our Lord's Passion); while in the prophetic writings, on the contrary, inspiration manifests itself by the deepest and most powerful mental emotion. And as various and yet harmonious as are the sacred writings, so various and yet harmonious are the influences of the Holy Spirit produced by means of them upon the minds of their readers, who, through the written word, enter into direct communion with the mind of the original witnesses, and thus come into contact with, and are affected by, the original energy of the Holy Spirit. The Bible is at the same time the text-book of the typical book of nature, which first receives its correct meaning, interpretation and application by the word of the Holy Spirit, just as the warnings of the Spirit in human history first obtain from Scripture their true and clear signification. It is in their light that we everywhere perceive (as Heinrich Müller well defines it) *the preaching love of God.*

But as all religion essentially depends upon the mutual relation of God and man, and God's holy action towards sinful man consists either in condemning and punishing his sin or in atoning for and blotting it out, and thus in either bringing into prominence or abolishing this contrast, so too is this multiplicity of Divine spiritual effects reduced to two, viz. to that of *the law*, which is the substance of the Old, and that of *the gospel*, which is the substance of the New Covenant.[1] By the law, the idea of which was developed in our

[1] In hæc duo opera distributa est universa scriptura. Altera pars *Lex* est, quæ ostendit arguit et contendit peccata; altera pars *Evangelium*, hoc est promissio gratiæ in Christo donatæ, et hæc promissio subinde repetitur in tota scriptura, primum tradita Adæ, postea Patriarchis, deinde a Prophetis illustrata; postremo prædicata et exhibita a Christo inter Judæos et ab Apostolis sparsa in totum mundum. Et exempla (the histories) similiter ostendunt has duas partes.—*Apologie*, p. 170; comp. pp. 94 and 60.

first division, and which is the Holy Spirit's manifest and active will (*Spiritus sanctus est viva lex*), He effects and renews the conscience of man, *i.e.* the consciousness of that will, which, when the will of man is contrary thereto, brings as the Divine counter-will, the contrast of God and man to knowledge, and makes the uneasiness of this contrast alarmingly sensible by continually accusing and condemning its sin and guilt (*lex semper accusat et damnat peccatum*). The law, as the will of the Holy Spirit in man, would ever have his whole soul, his whole heart, his whole mind filled with the fruits and virtues of the Holy Spirit, especially with holy love; and where it finds instead the unclean spirit of selfishness and the fruits of the flesh prevailing, it punishes such a desecration of the human spirit by restlessness and torment of conscience, opposes with all severity all resistance to the Holy Spirit, and excites, but does not appease, a pedagogic craving for reconciliation and renewal. This agency of the Holy Spirit through the law, which is rooted in the Old Testament, which awakens by internal and external leadings a discouraging consciousness of deepest deficiency and guilt, and produces the fearful and sorrowful feeling (*contritio*) of alienation from God, is felicitously designated (*Apolog.* p. 170; Conc. Form. p. 712), His strange activity (*opus alienum*), while it is His own work (*opus proprium*) as Comforter to impart grace and redemption from the fulness of Christ, and to effect sanctification and reunion with God.

This impartation and appropriation take place through the *gospel* of Christ. The gospel stands in contrast to the law, for it does not command but offers, it does not require but gives, it does not restrain and threaten but releases and blesses, it does not judge and condemn but justifies and makes happy. This contrast is, however, based upon a higher unity, which is perfectly realized in Christ, who is the fulfilment of both the law and the gospel. The same sacred content unites the Old and New Testaments,

and forms the substance not only of the law but also of the gospel. Just that perfect love, that sufficient righteousness, that complete offering of self-denial which the law commands, the gospel offers us in Christ; *Evangelium dat quod lex jubet.*[1] The law requires of us love to God, the gospel bestows God's love to us, which He sheds abroad in our hearts by the Holy Ghost (Rom. v. 5); the law imputes to us the guilt of our sin, the gospel imputes the merit of Christ's righteousness, and appropriates to us His all-sufficient sacrifice, which surpasses all the sacrifices required by the law. Thus the gospel meets all the claims of the law; it redeems from its bondage, not by its abolition, but by that most perfect fulfilment (Matt. v. 17), which the Redeemer Himself effected for sinners whom He desired to redeem, and whom He receives into the participation of His grace and righteousness, just by the word of the gospel. The effects of the grace of the Holy Spirit through the gospel are, that we, through His word of promise, are admitted into communion with Christ, made sharers of all His benefits and of His atoning sacrifice for us, receive forgiveness of sins, and, being justified by faith from all guilt, have peace with God and access to the Father as joint-heirs with the Son, filled by the Spirit with holy and childlike love (Rom. v. 1–5). Hence the gospel is also called the power of God unto salvation to all that believe (Rom. i. 16).

The word of the law and of the gospel, as a twofold (or two-edged, Heb. iv. 12) instrument of the Holy Ghost, includes the power of binding and loosing, in other words, the power of the keys (*potestas clavium*). The keys of the kingdom of heaven (Matt. xvi. 19), a kingdom which is not of this world, designate no earthly dominion, no ruling power, no legislative or administrative authority committed to men. The kingdom of heaven is, in contrast to the kingdoms of this world, which are as much severed as united by natural ties and selfish interests, the incorporate communion animated by

[1] *Fides impetrat, quod Lex imperat.* Faith acquires what the law requires.

the Holy Ghost of the redeemed members with Christ their Head, the sole King and Lord of His kingdom, and at the same time its High Priest, so that in Him dwelleth all fulness of righteousness and grace. The keys of this Divine kingdom are self-evidently the means of opening it, or of reception into this communion with Christ, and the dealing with these keys forms no dominion (*imperium*), but a service (*ministerium*), a stewardship, a doorkeeper's office. But as a key opens, so does it also close, it uncloses the door but also locks it, it loosens but also binds, the keys of the kingdom exclude as well as admit, they release from that curse of sin which separates us from the communion of God, but they also confirm it. The law is that binding key which excludes us, because of sin, from communion with God; which imputes our sins to us, which binds their guilt upon our souls, banishes us for their sake from God's presence, and does not admit us into the kingdom of heaven until it is satisfied. The gospel, on the other hand, is the loosing key, by which the curse of sin is removed for Christ's sake, its pardon bestowed and the kingdom of heaven, *i.e.* gracious communion with Christ and through Him with the Father, opened. The power of the keys is based on the word of God, which alone has the right and power to bind the souls of men, to bind and unbind, and it exercises this power not merely when generally preached, but more definitely and specially by that application to individuals,[1] which works either by the accusation and condemnation of the law, or by the absolution and grace, and then again by the obligations of the gospel. No human word, but the word of God alone, is a discerner of the thoughts and intents of the heart (Heb. iv. 12). This power of the keys is

[1] It is just on account of the *applicatio ad singulos*, which is characteristic of the notion of the sacrament, that absolution is, in the *Apologie*, p. 200, reckoned a third sacrament. Recent Church doctrine corresponds with this, inasmuch as it always *enumerates three* means of grace, viz. besides the two sacraments specially the *word*, of which absolution is an *applicatio ad singulos*.

entrusted by the Lord, by and with His word, to the community of those who confess Him, *i.e.* to His Church, and indeed first and chiefly to His original and first called confessors, the apostles (Matt. xvi. 16 sqq., xviii. 18, xxviii. 18–20; John xxi. 20–23), through whose preaching and ministry in the power of the Holy Ghost the congregation of believers is to be gathered in and the Church edified. The Church itself is not merely to represent the community of the redeemed, or the kingdom of heaven, but is also to form, enlarge, extend it, for which reason it includes not only those already redeemed and sanctified in its sanctuary, but those yet to be redeemed and sanctified in its forecourts, and upon these it is to exercise, by both permitting and withholding in due succession, the office of the keys. Thus, too, it exercises that salutary correction and discipline, which are actually given with the word of God as a power and effect of the Holy Spirit (2 Tim. iii. 16). Hence the power of the keys is that chief matter of Church authority, to which all other rights and duties of Church government must as necessary inferences, or means, or accidents, be subordinate. It is correctly defined by the Confession of Augsburg, Art. 28, as the Divine authority, "to preach the gospel, to remit or retain sins, and to administer the sacraments." The primal source and fulness of this authority of the Church is the Lord Himself, who, in virtue of His power in heaven and on earth, gives commandment to preach the word, to dispense the sacraments, and to observe His precepts in the name of the Father and of the Son and of the Holy Ghost, and promises His Church to be ever present as Head of the body all the days, even to the end of the world (Matt. xxviii. 18–20).

II. *The Holy Sacraments.*—The notion of a *sacrament* can be only exhibited with evangelical clearness in its relation to the notion of sacrifice.[1] Whatever is given or surrendered to

[1] Sacramentum est opus, in quo Deus nobis exhibet hoc, quod offert annexa promissio; contra sacrificium est opus, quod nos Deo reddimus. — *Apolog.*

God or for His sake, especially the heart and will, is a sacrifice. As the whole *law* is comprised in the *commandment* of love, so too is it summed up in that of sacrifice or self-denial. As, on the other hand, the *promise* of love essentially belongs to the *gospel*, so too does the sacrament, which, in contrast with the sacrifice, is a gift of Divine love, an offering of God to man. Melanchthon well says (*Apolog.* p. 126): "The worship of the law is the offering of our gifts to God; the worship of the gospel, on the contrary, is the reception of God's gifts." The sacraments are sacred acts which God transacts with us, not we with God, and in them He does not impose upon us an office, a service, or a state of obligation (holy orders, matrimony), for this, though combined with promises, is still of a legal nature, but imparts to us those benefits of His redeeming grace which faith receives. It is true that this impartation already takes place through the Divine word of the gospel, with which corresponds on man's part the word of prayer, whether it consist of thanksgiving for benefits received, or supplication for those to be received. But that faith may the more decidedly and surely appropriate them, their communication or bestowal takes place also in the concrete form of the sacrament by sensible and visible signs, which were ordained by Christ Himself as the vehicles of His supersensuous gifts, as evidences of the Divine good-will towards us (comp. Augsb. Art. 7). Hence the sacrament is also aptly called, *Apolog.* p. 200 sq., the *visible word*, or the visible sign of the invisible grace. But not only is the sacrament distinguished from the word by visibility and more sensible concreteness of form, but also by its special reference and actual delivery to each individual to whom it is administered, while the preaching of the word is more general or addressed to the whole congregation, and lacks the definiteness of

p. 253. The whole section of the *Apology:* Quid sit sacrificium et quæ sint sacrificii species, is the more deserving of attention, in proportion as the notion of sacrifice, and with it that of a sacrament, has been recently obscured.

the sacramental actuality. To this it is essential not merely that the word of grace should become visible in the sign, but also that the connection between the promise of grace and the sign should rest upon Divine institution, because it is only thereby that the sign, which is otherwise only a figure or type of grace, becomes its actual vehicle. The symbolical definition: "A sacrament is a visible *rite*, which has a Divine *command* and with which a *promise* of grace is combined," simply combines the constituent marks of the notion of a sacrament. The first two, the visible rite and the Divine injunction, are, however, common to the sacrament and to those sacrifices, which were ordained by God in the Old Testament as visible customs; hence the element peculiar to the former consists in that gospel promise or communication of grace, the instrument of which the sacrament was instituted by the Lord Himself to be, that we might thus be received into the communion of His benefits, and also *eo ipso* into His Church.

The sacrament is however most intimately connected, in this its evangelical peculiarity, of being a Divine offering to us, with the sacrifice, which is demanded by the law and offered to God. In the covenant sacrifices of the Old Testament there was, beside the offering made to God, the sprinkling of the people with the blood (Ex. xxiv. 8; Heb. ix. 19 sqq.), whereby the sacrifice as offered for the people was appropriated to them as a propitiation. The altar itself too was sprinkled with blood, to signify the renewal of communion between him for whom atonement was made and the sanctuary. The sacrificial feast too connected with the sacrifices—especially the peace-offerings—represented the communion of the offerers both with God, to whom the sacrifice was offered, and with each other.[1] The sacraments of the New Testament are in such wise connected with the sacrifice of the New Testament, with the one all-comprising sacrifice of the eternal High

[1] 1 Cor. xi. 18 sqq.; comp. Bähr, *Symbolik des mosaischen Cultus*, Part II. p. 272 sqq.

Priest, that they appropriate it to us as offered for us, place us in communion with it, plunge us into its fulness, cause us to possess and enjoy it, *sacramentum est sacrificii distributio.* Hence the administration of the sacraments is actually rooted in the High-priestly agency of Christ, and belongs to the priestly ministry of the clergyman, in which the special care of souls is also inherent. The foundation upon which the sacraments rest, the power upon which they draw, the treasure which they dispense, is the sacred merit of the *sacrifice* which Christ accomplished on His cross and communicates at His altar to His people (1 Cor. x. 16 sqq.).

From this first effect of the sacraments, whereby they place us in communion with Christ, *the Head*, the second naturally follows, viz. our reception as *members* into communion with His Church and the creation and confirmation of this human connection by the bond of that Divine communion. Sin as selfishness has rent not only the bond of love with God, but also that with man, and grace purposes to renew not merely the former, but also the latter through the reconciliation in Christ. Hence the sacrament as a means of grace is not merely a pledge of the grace with which we are loved, but also a bond of the love wherewith we should love one another (1 John iv. 11), and signifies and causes not only union with Christ, but also with His Church, of which He is the High Priest. From this *relation*, which is not so much legally enjoined as graciously offered in the sacrament, arises the evangelical *obligation* of gratitude and service, of self-surrender and the new obedience, which are all based as a counter-offering upon the most holy atoning sacrifice of Christ's love and obedience even to the death of the cross. From all this it is self-evident that the sacraments have not merely theistic and dogmatic, but still more an ethic purpose and significance.

All these marks of the notion of the sacrament meet only in Baptism and the Lord's Supper, and they are most closely

connected with the sacrificial death of Christ. This is the case also in absolution, which follows as an act of Divine grace upon man's repentance and confession, but yet forms no proper sacrament, because it is combined with the means of grace, the word, as its special application. Ordination does not impart reconciliation itself, but only consecrates to the office (*ordo*) which preaches reconciliation; matrimony does not admit to a state of grace, but to one of marriage, which appertained to the Old Covenant of nature and was indeed hallowed but not instituted by the New Covenant. Confirmation, which belongs rather to the third than the second article, is only a subjective corroboration of the objective covenant of grace based upon the sacrament, and leads from the first to the second sacrament.

I. *Holy Baptism* plunges the baptized into communion with Christ's redeeming sacrifice, for as many as are baptized into Jesus Christ are baptized into His death, are buried with Him by baptism into His death (Rom. vi. 3 sq.; Col. ii. 12). Baptism as the sacrament of regeneration of the old man to the new, of the natural man to the spiritual, necessarily involves both the killing of the former and the quickening of the latter. But this *killing* can as little proceed from the natural, selfish *life* of the *old* man, as the *quickening* of the *new* from this killing. Both are only possible through the power of the death and resurrection of Christ, in which man receives a share, and with which he enters into communion, in holy baptism. The Lord's death and passion, by which in deepest self-denial He accomplished His world-reconciling sacrifice, was designated by Himself as that baptism of blood which He was fearful to be baptized with (Luke xii. 50;[1] comp. Matt. xx. 22), where the cup of which He is to drink is mentioned in conjunction with this baptism, in which double designation of His sacrifical death by baptism and a cup, there is an obvious reference to the two sacraments.

[1] How am I straitened till it be accomplished!—E. V.

Truly those depths of suffering into which the Son of God was plunged for us, when He gave Himself for a sacrifice, are the real, the primal baptism which cleanses us from all sin (1 John i. 7). The baptism of the Lord in Jordan, to which He submitted to fulfil all righteousness, baptized Himself also into His death. The transaction in itself was by no means a fulfilment of all righteousness, especially as it was not enjoined in the law, but the meaning and substance which it prefigured and entailed was the fulfilling of all righteousness by the obedience of Christ, even to the death of the cross. For could our Lord's baptism have signified less than ours? Surely not. As then Luther says of our baptism (Walch, Part 19, p. 28): "Baptism and the sign or sacrament of baptism is to fill all that we live, because delivered from all else we are devoted to baptism alone, that is, to death and resurrection," it is also certain, that that of Christ, as the initiation, involves at the same time the completion of His work, that it points especially to His suffering and death, as His coming up out of the water does to His resurrection, which is then followed by the outpouring of the Holy Spirit and the glorification of the Son by the Father.[1] If then there is contained in our Lord's baptism a consecration and introduction to His death, His resurrection and His glorification, what else can our baptism, received in His name, be than a planting together into the communion of His sacrificial death undergone for us and of the glory that followed? (Rom. vi. 5). Of course we are not baptized into our own sinful death, as He, our Head, was into His own most holy death, but we are baptized into His, which, because all righteousness is fulfilled in Him, founds the alliance of a good conscience towards God (1 Pet. iii. 21), by justifying us from all unrighteousness through the forgiveness of sins which is its result. Not single portions however but our whole life even until death is to be entwined in the

[1] Comp. Rom. i. 4: Declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.

fellowship of His death and the victory of His life, so that from the beginning to the end and to the beginning again of our life, all is justified through faith in the righteousness of Christ imputed to us, sanctified in love through the Holy Ghost and blessed with the hope of the glory, which the Father in heaven will give to the children of His grace (Tit. iii. 4–7). Hence as at our Lord's baptism He descended into and again ascended from the water, while the Holy Spirit of promise hovered over Him and the loving voice of the heavenly Father echoed around, so do we as members of the Head stand in holy baptism in His place, and are baptized *in the name of the Father* to the adoption of sons, *in the name of the Son* to justification through Him, and *in the name of the Holy Ghost* to sanctification by Him. And as the Divine communion of love, which was manifested at Christ's baptism, was not on that account a momentary, but an eternal one, so too is our baptismal covenant in the grace of our Lord Jesus Christ and in the love of God the Father and in the fellowship of the Holy Ghost (2 Cor. xiii. 13) to extend over our *whole* life. Hence too "everything which in this life contributes to mortify the flesh and to quicken the spirit belongs to baptism, and the more severely we suffer until death, the more are we conformed to our baptism, and thereby also to the image of Christ" (Luther, *ibid.*). Thus baptism is the seal of our election by God the Father through sanctification of the spirit unto obedience and sprinkling of the blood of Christ (1 Pet. i. 2). This latter, this communication with the sacrifice of Christ through sprinkling, which is analogous to the ancient sacrificial ritual, is more exactly represented by the rite of sprinkling in baptism, than by the rite of immersion, which more points to the being buried with Christ, while it is not so much the grave as the blood of Christ, which is the source of our salvation.[1] At any rate

[1] Blood and water correspond; what blood is to the human body, water is to external nature; the life is in the blood, the Spirit broods upon the waters;

what our Lord says (John xiii. 10) of the feet: He that is washed, needeth not save to wash his *feet*, but is clean, must apply still more to the *head*, so that the pouring of water thereon is sufficient for the matter of the sacrament, and anything more seems unnecessary for the spiritual washing by the word (Eph. v. 26).

If, then, incorporation into the fellowship of the royal High Priest, who loved us and offered Himself for us as a gift and sacrifice (Eph. v. 1), and thus brought about our fellowship with the Father and the Holy Spirit, is the chief purpose of the sacrament of baptism, it necessarily follows that it also incorporates us as *members* into the Church, of which He is the Head and Lord, and which just through the communion of His Spirit is His Church and body. This reception into the communion of the Christian Church takes place on the part of God by the communication of His heavenly treasure, which is the common possession of the Christian Church, and on that of man by the fact that the baptized is offered to God, by the love of Christian members of the Church and spiritual guardians (parents and sponsors), for the reception of baptism and for admission into the communion of Christ and of Christians. This two-sidedness of the sacrament should be well observed. It makes it both an oblation on the part of man and an admission and communication on the part of God, through whose grace alone this offering is well-pleasing. The Confession of Augsburg in Art. 9 of Baptism aptly expresses this in a few words: "Pueri sunt baptizandi, qui per baptismum *oblati Deo*, recipiantur in gratiam Dei."

The redeeming and sanctifying effect of holy baptism is the necessary result of its notion and purpose. The appropriation of the redeeming work of Christ atones for all that

blood is water reddened by the fire of the life and the spirit. The baptism of water and blood, the baptism of the Spirit and of fire are internally connected; there are three that bear witness, the Spirit, the water and the blood (1 John v. 8).

is sinful and hostile in man, abolishes by forgiveness the ban which separates a being infected by sin from the holy love of God and heals the deep corruption of human selfishness by the depth of divine love and self-denial of which it makes man a sharer. Certainly no more salutary antidote to original sin can be conceived than that sacrament, which transplants the old man out of his thraldom to self into the communion of Christ, and requites with good whatever of evil cleaves to him from his natural birth from the first Adam, by communicating to him the righteousness of the second, and vanquishing the old curse with new blessings. The contact of the new-born human life with the Lord's sacrificial death gives, and alone can give, it holy consecration; for without communion with Christ everything human is unholy, but through this communion in holy baptism, man is consecrated before God and receives that priestly character, in virtue of which he shares as a Christian the royal priesthood of Christ, and is reckoned among His holy, His peculiar people (1 Pet. ii. 9). It is in virtue of the Divine word a sacred washing, which sanctifies and purifies the baptized to a new and spiritual life in the Church of the Lord (Eph. v. 26 sq.), a washing of regeneration which is effected objectively by *water* combined with the word of God and sanctified to be the instrument of communion with the sufferings of Christ, and subjectively by the *Holy Ghost*, who sheds abroad in our hearts both the love of Christ, wherewith He loved us even unto death, the faith which becomes conscious of it, and love to Him in return (Tit. iii. 5 sq.; John iii. 5 sq., viii. 38 sq.). The objective act of baptism, which, as the first communication of Christ to the baptized, founds in the life of the flesh or of the natural man the *beginning* of the new life in the spiritual communion of the Lord and of the blessings of His grace, appertains to the moment of its administration, while its subjective use extends throughout the whole life. The baptismal act resembles the planting of a seed, or the insertion

of a germ, the act itself appertaining only to a definite period and forming only a beginning, from which a new development of life continuously proceeds and ever extends both in time and space. Birth and new birth are parallel to each other; just as the whole natural life springs forth from that first commencement of birth, without any repetition of it, and flows on therefrom for ever, so does the new birth from Christ begin in baptism, and continue as life in the communion and inheritance of His benefits for ever (John iv. 14). And as the former brings into the world not as it were one portion of the man, to which the other portions are to be subsequently added, but a *whole* man, who has not afterwards to receive but only to develope all the powers of soul and body, so does baptism give *entire* salvation in Christ to the *whole* man, who has only with the development of consciousness to become progressively conscious of it, as his own possession by faith. A child is incapable of appreciating its earthly possessions and inheritance, nay, even the love of its parents, still it possesses these benefits and grows up under their blessing and into the consciousness of them, attaining at its majority the full use and possession of all its property. There is indeed, so long as he is a child, no difference in many respects between the heir and a servant (Gal. i. 4 sq.), and yet there is every difference, inasmuch as the former is lord of all, and will come into full possession at the time appointed by the Father. Similar to this is the difference between the *baptized* child, to whom the Divine adoption and inheritance are already allotted, though it cannot as yet duly estimate their value, and the *unbaptized*, who is still a stranger to the covenant of promise, and who is therefore either still in a state of mere nature or under the Old Covenant of the law. Not that Divine grace may not be already destined for him in the counsel of God, but that it is not yet bestowed upon and communicated to him, and therefore not at present, but only at a future time, effective. Hence his state is still a pre-

Christian one. He is destined to be *a child* of God and may also be legally prepared by the pedagogy of the law for adoption; but he cannot be evangelically brought up as a child and heir, who has only to learn the true value and use of the possessions already bestowed upon him by the grace of God. The motives of love, gratitude and responsibility for the salvation already received, cannot co-operate in his life, because salvation has first to be received, grace has not prevented, but has to follow. They who receive the covenant seal of holy baptism, already belong to the New Covenant in Christ's blood, although they are by no means therefore faithful to it. They, on the other hand, who have not yet received this pledge and who therefore have not yet obtained, in conformity with the Lord's ordinance, the appropriation of the benefits of His death and resurrection, still belong to the Old Covenant, which indeed gives the reversion of the New but not this itself.

Just as generation and birth are not merely the beginning, but also the principle of that natural life, which shoots forth in the bosom of family affection, so too is baptism, as the being grafted into Christ, the principle of all Christian life, and of its education and development, on which account too it must be regarded as the principle of Christian life or morals. That which is specific in Christian life consists in the self-denial of love, which conquers the selfishness of sin. What else is baptism but, first, the *appropriation* of self-denial, or of the atoning sacrifice which the love of Christ offered for our sakes; and, secondly, the *obligation* resulting therefrom, of denying ourselves for His sake, of being His own in love and obedience, of living under Him in His kingdom, in His Church, and of serving Him in righteousness? It is clear that the principle of Christian faith and practice is comprised in this correlated appropriation and obligation, *Dat Dominus quod jubet;* He first gives us abundantly out of His fulness that self-denial resulting from love which He demands;

baptism immerses us in the holiness and purity of His baptism of suffering, and thus becomes itself a source of our sanctification and purity; the sacrificial death of Christ, into which we are baptized, producing in us the mortification, *i.e.* the self-denial or sacrifice of the old man. As from our natural birth onwards all that is in us is pervaded by the impure principle of *selfishness*, so from our new birth onwards is all, on the contrary, to be penetrated by the pure principle of self-denial through faith in Christ, all our actions, conduct, and suffering to be sanctified and renewed by baptism into His death, so that the more complete the self-denial, especially in suffering and dying, the more complete also will be the power and effect of baptism in us. On this account holy baptism not only signifies, but when faith spiritually lays hold of its full meaning, also brings to pass "that the old Adam in us should be drowned by daily repentance, and die with all his evil lusts; and that, on the other hand, the new man who lives in righteousness and purity before God for ever, should daily be developed." The act of baptism is the spring of Christian living; the water which Christ gives becomes in us a well of water springing up into everlasting life (John iv. 14). How lamentable, how detrimental then is it, that this holy sacrament, which is to be a constituent part of the entire development of Christian life, should for the most part be so little valued! It is not so much the want as far more the contempt of this sacrament which entails condemnation — for when it is innocently lacking, grace may subsequently impart it, or in some other manner compensate for it, while by contempt for it grace itself is despised. Hence many of the baptized, who through unbelief do not value their baptism, turn it, as unworthy communicants do the Lord's Supper, not to their salvation, but to their condemnation. For he that believeth and is baptized shall be saved; but he that believeth not, though he may be baptized, shall be damned (Mark xvi. 16), for

he himself transforms Christ, whom he rejects as his Redeemer, into his Judge.

From what has just been said, the lawfulness and duty of infant baptism is to be inferred. It is worthy of note that dissension on this subject, when it has been, or is now again, brought forward, is by no means confined to the persons to be baptized, viz. to whether these should be adults only, but extends also to the notion and nature of baptism itself. The opponents of infant baptism insist that only adults should be baptized, because they entirely misconceive the nature of the sacrament, for they do not regard it as that objective communication of the Lord's sacrifice to us, which He Himself ordained, that implantation into the fellowship of His own baptism completed in His death and resurrection, that foundation and principle of life in Christ, upon which an awakening, or already awakened faith, grounds its assurance of possessing salvation in Him, upon which love is ever building itself up in height and strength, while deriving purification and sanctification from the already received washing of regeneration. On the contrary, they insist on making baptism only a washing of the already regenerate, who whether through the direct influence of the Holy Spirit, or the general means of grace, the word, are already believing and sanctified, and therefore think they have received the pledge and seal of their election otherwise, before baptism and without it. As then this is to say that baptism is not itself the means of commencing the state of grace or regeneration to Divine sonship, but that this has previously taken place, it loses its sacramental significance and efficacy, and retains only the figurative meaning of an external ceremony, which represents, in a supplementary manner before the eyes of men, that which has really already taken place. Hence it becomes not so much the pledge and bond of spiritual communion with Christ, as, on the contrary, a mere token of church-fellowship. At most, the spiritual effect ascribed to it is perhaps the

strengthening of an already existing state of grace, in short, that which it is the object of the Lord's Supper repeatedly to produce. Thus the specific feature of the sacrament of baptism, which consists precisely in laying a foundation, implanting a germ, is forfeited. Now, the less this sacrament is seen to be a means and act of grace, and the more it is regarded as only representative, or even prefigurative, of what has already happened or may still happen to a man, the more stress will there be laid upon the typical exhibition; and while the sacrament is emptied of its *substance*, the *form* of total immersion will be the more urgently insisted on. This will perhaps be demanded not for the sake of the promise, but for that of obedience, and the sacrament of grace thus perverted into an enjoined work, whose chief use is to serve as an outward mark distinctive of Christian or regenerate men. It has from the beginning been characteristic of fanaticism to exalt itself in proportion as it lowers the means of grace, and to transfer to its own fancies that value of which it deprives them, by debasing them to mere shadowy figures of the present or the future.

The sacrament of baptism is neither a mere representation of previous, nor a mere prefiguring of subsequent Divine or human spiritual effects, but it is the first actual investiture with the benefits of the Redeemer's baptism of suffering, through whose reconciling grace the forgiveness of sins, and, together with deliverance from the powers of darkness, the love of God the Father, and the inheritance of eternal life in the communion of the Holy Ghost are assured and appropriated to us. It is true that as the Old Testament precedes the New, so may repentance which the law produces, and a believing desire for the grace and forgiveness to be expected, precede baptism. But the fulfilment of this desire, and consequently the actual state of grace and sonship, begins in any case with the act of baptism, of which a life in this state is the result. To develope the whole life from childhood to

death as a Christian life in the communion of the Redeemer, who was holy from childhood to death, is the purpose of infant baptism, which must be the vital source of a truly Christian training. The whole life as a natural or carnal one is affected by sin and selfishness, which grow with its growth; hence its whole course, from its beginning to its end, is to be justified and sanctified by that grace, which by means of baptism precedes its development. The case is just the same in the natural life, where it is not the succeeding, but the preceding love of parents, which promotes its development in a manner which the child subsequently learns to understand and appreciate. And as the weak, helpless, needy child is most in need of parental love to keep it from perishing, so does it most urgently need Divine grace to prevent its being lost.[1] It is baptism which seals this to the child, whose need is just as great as its spiritual receptivity is as yet small; but to measure the objective benefits which it receives with life, in proportion to its subjective consciousness, would be an entire perversion. Life does not rest upon the basis of consciousness, but consciousness upon the basis of the life in which it rejoices; so, too, baptism does not rest upon the basis of faith, but faith upon the basis and content of baptism, of which it becomes conscious, and the infinite greatness of which it has the longer, the more deeply, to live into. Baptism is not administered *because* there is faith, but *that there may* be faith; faith must of necessity be added to baptism, but need not necessarily precede it; it must be added to it, certainly not at the moment only of baptism, but throughout the whole life. There is no need of *rebaptizing*, not even when the spiritual life has sunk to a state of apparent death, but there is need of *rebelieving*,[2] and for this

[1] See my article on Infant Baptism in the Prussian *Provinzialkirchenblatt*, 1840, Part 4, p. 256 sqq., which appeared separately as a popular *Gespräch von der Kindertaufe*, Königsberg 1841; published by Schulz.

[2] Comp. Luther's letter of 1528 to two pastors on rebaptism, in Walch's edit. Part 17, pp. 2643-6691. *Ibid.* p. 2689.

the Lord's Supper provides Divine strengthening. Confirmation, to which the evangelical Church attributes no independent sacramental significance, has its rightful importance in the fact of its forming the connection between the first sacrament and the second. For by bringing to man's full and penitent consciousness the content of baptism, and his relation thereto, and by renewing his confession of faith and his vow, it prepares him for his first reception of the sacrament of receiving the body and blood of the New Testament. It is the period, the time appointed by the Father, when the heir, hitherto under tutors and governors, is to come into full possession of the property assigned to Him (Gal. iv. 3). The blessing which Anabaptists expect from the baptism of an adult, the Church dispenses, without depriving children of infant baptism and their Christian condition, by confirmation, which consecrates them for their first communion.

The will and promise of the Lord is: Suffer little children to come unto me, for of such is the kingdom of heaven, which is the kingdom of the Father, of the Son and of the Holy Ghost. From this undeniably arises the right and duty of infant baptism. Gross misconception alone can so separate the promise from the previous command, as to make the kingdom of heaven already due to children by nature, even without their coming to Christ, while, on the contrary, it is just Himself who, of His grace, promises it to their absence of self-assertion. If then baptism is not expressly mentioned when the Lord took the children in His arms, caressed and blessed them, the necessity of their baptism may nevertheless be inferred, because it is the way, prescribed by Him to His Church, for children to be brought to Him, that He may assign to them the kingdom of heaven. So long, indeed, as He was visibly present on earth, there was direct communion between Him and His people, and consequently no need of the intervention of a sacrament for communion with Him. But when His immediate presence was withdrawn, He put

the sacraments, as it were, in its place, that by their means, and with and under them, He might be near to His Church and communicate Himself to it till the end of the world. If then we now all enter into the kingdom of heaven and come to Christ, only by the means of baptism, and He commands the children to come to Him in His kingdom, it follows of necessity that they are to be baptized, unless against His word we would keep them from Him and from His blessing. A church of adults must however have been first founded, and guardians and sponsors must exist, to bring the children to Christ, and to bring them up in His nurture and admonition. Hence, when a church is to be founded, instruction must by all means precede, and the baptism of adults follow, an order observed not only by the apostles, but also by missionaries at all times. But when fathers and mothers of families have become believers, been baptized and received the spirit of the Lord, their children may forthwith be baptized, for the promise is to them and to their children (Acts ii. 38 sq., xvi. 15, 33). With respect then to this difference between a church to be founded and a church already founded, instruction both precedes and follows baptism, as is manifest in the passage concerning the institution of the latter (Matt. xxviii. 19 sq.). To infer from Mark xvi. 16 that faith must necessarily *precede* baptism, is as foolish as to assert that it only saves *before* baptism, while it really invariably does so *after* baptism.[1]

II. *Of the Lord's Supper.*—The connection of the Lord's Supper with the atoning sacrifice of Christ is so evident, even in the simple and sublime words of its institution, as to make any detailed proof unnecessary. The Lord's Supper is nothing else than the dispensing and appropriation, ordained by Christ Himself, of His body which was sacrificed and His blood which was shed for us. It was instituted in the same

[1] The whole subject, which has, by means of the appearance even among ourselves of the modern Baptists, been again agitated in the Church, is excellently discussed, and the orthodox view inculcated in Dr. Martensen's work: *die Christliche Taufe und die baptistische Frage*, Hamburg und Gotha 1843.

night that He was betrayed, immediately before the accomplishment of His most holy sacrifice. This connection shows that the chief object of the Lord's Supper is not so much the impartation of communion in the life of Christ in general, as rather of communion with His sufferings in particular, in other words, the appropriation of His sacrifice; for it was not His flesh and blood merely, but the body which was broken, and the blood which was shed for us, that is here given us. It is true that at the time of the institution the sacrifice was not accomplished, but had yet to take place; the institution however ordained the Lord's Supper, not for the moment then present, when Christ Himself was still visible, but for the long future, in which the invisible presence of His offered body is to be received by His Church in remembrance of Him. If then to the sacrament of baptism which, as we have seen, also places us in the communion of the sacrificial death of Christ, is added the sacrament of the Lord's Supper, which does the same in a still more impressive manner, we see, first, how much depends not only on the accomplishment of the Lord's sacrifice, but also upon its communication, without which it would be of no avail to us, and hence how indispensably important are the sacraments to our salvation. Secondly, that the fact of the same transaction being done in another manner besides, nay, beyond baptism, gives to the sacrament of the Lord's Supper its specially eminent value. The specific feature in baptism, as above discussed, consists chiefly in the circumstance, that as the sacrament of the *first* consecration (*sacramentum initiationis*), it lays the foundation of the new life which originates from the death of Christ. Baptism as the sacrament of *regeneration* has somewhat of a *creative* nature; the new creature in Christ Jesus begins here, hence it does not necessarily assume that some kind of commencement of the Christian life already exists, and is therefore administered even to children quite under age, not *because* they already *are*, but *that they may*

become believers. If, then, *baptism* is the actual means of the *creation* of the new life, the Lord's Supper, on the other hand, as the sacrament of feeding on Christ, is that of its *preservation*, and of necessity presupposes baptism.[1] Christ is both Creator and Preserver of the Christian life by the living power of His word and sacraments, which both unite us with Him and maintain this union. The closest and most intimate union takes place in the Lord's Supper. The bread which we break is the communion of the body of Christ, the cup which we bless is the communion of the blood of Christ (1 Cor. x. 16). Baptism is more a mere touching with the presence of Christ, a sprinkling with His blood; the Lord's Supper, on the other hand, sinks His presence into us, by giving the inner man the sacred sacrifice of His body and blood to feed on.

The notion of the Holy Communion is essentially connected with that of Divine Love, its mystery is a mystery of love. Communion and communication belong to the nature of love, which imparts and surrenders, while selfishness retains. All the high mysteries of the Christian faith are summed up in one, in the mystery of love. Their incomprehensibleness depends not so much upon logical or metaphysical difficulties, as far more upon the fact, that the love of God is greater than our narrow hearts, straitened as they are by selfishness (1 John iii. 20), and therefore cannot be apprehended by us in all its magnitude. The more our hearts are enlarged by the Holy Spirit to comprehend the love of God (Rom. v. 5), the more credible do these mysteries become, the more do they lose their strangeness, and the more familiar are they to the loving spirit which perceives their truth in love. The mystery of the Divine Trinity becomes luminous through the perception, that as truly as God is perfect love, so surely does He perfectly impart Himself, and therefore does not enclose all His glory in a single solitary Ego, but

[1] The first sacrament is, as it were, the womb from which we are born, the second the breast at which we are nourished.

has His being and life in the eternal communication and communion of the Father, of the Son and of the Holy Ghost. The mystery of the Divine Incarnation has its foundation in that compassionate love, which receives the manhood into the communion of the Godhead, and enters into communion of natures and communication of properties with it. The objections raised against it are only those unbelieving doubts of the greatness and power of Divine love, which cannot confide in that depth of condescension, self-deprivation and self-surrender, and that fulness of communication which the doctrine of the God-man exhibits. Upon this doctrine is based that of the holy communion in the Lord's Supper; for the circumstance that Christ therein receives the communicants into the communion of His body given for them, essentially presupposes, that in Him the human nature is received into the communion of the Divine. It is so received for the purpose of bringing to pass the communion (*communio*) of Godhead with manhood, which takes place for all men only through their Redeemer, the God-man. As such however he must communicate Himself to all, that all may have their share in Him. He would not be able to do this unless His human nature were pervaded by the Divine, and thereby so spiritualized, refined and transfigured, that, united with the Divine nature, it can be comprehensively present to mankind, impart itself to its members as the means of their communion with God, and thereby form them into the body of Christ. It was love which moved the Father to give up the Son to the human state of a servant, and to institute, moreover, the most intimate communion of the Divine with the human nature; it is love which moves the Incarnate Son to give Himself to His fellow-men, to enter into the communion of His body and blood with them, and thereby to impart to them of His Divine fulness (Eph. iii. 19). The Lord's Supper presupposes that sacrifice of deepest love and self-denial, which was accomplished on the cross, as the most

perfect offering to the Father, and is itself again an *offering* not indeed to God, but to men, who need reconciliation and reunion with God. Everything here breathes of love, everything aims at union, communion, communication.

When the fulness of the time was come, the world-redeeming sacrifice, valid to all eternity (Heb. ix. 26 sqq.), took place on the cross, Christ entered once by His own blood into the Holy Place, to appear before the presence of God for us (Heb. ix. 12, 24); but it is just because this is *for us*, that the communication of the sacrifice offered for us is continually taking place. This sacrifice is not in the Lord's Supper offered anew to God as a propitiation, but, on the contrary, proffered to us, that we may in faith appropriate it as our reconciliation with God. Necessary as it is to our salvation, that the Father should have given the Son for us, and again that the Son should have offered Himself to the Father, it is equally so, that the Son should give Himself to us, and this takes place in the Lord's Supper. He gave, He sacrificed His body and soul, His flesh and blood, for the life of the world, and He gives us this sacrifice to feed upon, that we, abiding in Him, as He in us, may have eternal life (John vi. 51–56).[1] The pledge, the bond and means of this communion with Christ, which gives us pardon, life, and happiness, is that sacrament of His body and blood which He Himself ordained.

It would be impossible for the elements of bread and wine to be of themselves the means of this communion, unless consecrated by the word of the Lord, they had themselves been previously received into this communion (1 Cor. x. 16). It is not the Lord's Supper which first makes the absent Christ present, or recalls the past Christ to our memory. As truly as He is the God-man, the Reconciler, the same yester-

[1] In this passage, the spiritual feeding on Christ no more excludes the sacramental, than, in the passages which treat of the institution of the sacrament, the sacramental excludes the spiritual.

day and to-day and for ever, so surely is He no past or absent man to the Church, which forms His spiritual body. Nor is He present to her only as God, separated from His manhood now relegated to the distant regions of heaven (for this would not be that presence of a *mediator* which is what we need), but he is always and everywhere as Jesus Christ with those who are gathered together in His name, *i.e.* His Church, to the end of the world (Matt. xviii. 20, xxviii. 20). Personally, as the concrete God-man, as the Mediator who unites Godhead with manhood, and who unites manhood with Godhead, and so glorifies it, He is actually present to all the members of His Church as the Saviour of His body (Eph. i. 23, v. 29 sq.). By Him is all separation to be done away, are all things in earth and heaven to be reconciled (Col. i. 20); wherefore all power is given unto Him in heaven and on earth, and in Him dwells all the fulness (Col. i. 19, ii. 9) with which he fills all things in the heights and the depths, according to His good pleasure (Eph. iv. 10).[1] Not as though there were a local extension of His human nature through all the spaces of heaven and earth, which ought not to be predicated even of the Divine nature, but that *intention*, unrestrained by those earthly limitations of space, which do not belong to the *essence* of His glorified human nature, to be present where He will, and where He has promised.[2] The

[1] Form. Conc. p. 786: Perniciosem errorem esse judicamus, quando Christo juxta humanitatem majestas illa derogatur. Christianis enim ea ratione summa illa consolatio eripitur, quam e promissione de præsentia et inhabitatione capitis, regis et summi sui pontificis haurire poterant. Is enim promisit, non modo nudam suam divinitatem ipsis præsto futuram, *quæ nobis miseris peccatoribus est tanquam ignis consumens aridissimas stipulas*, sed ille ipse, qui cum discipulis locutus est, qui omnis generis tribulationes in assumta sua humana natura gustavit, qui ea de causa nobis, ut et hominibus et fratris suis, condolere potest, se in omnibus angustiis nostris nobiscum futurum promisit, secundum eam etiam naturam, juxta quam ille frater noster est, et nos caro de carne ejus sumus.

[2] Form. Conc. p. 787: Rejicimus, quod humanitas Christi in omnia loca cœli et terræ localiter expansa sit, quod tamen ne divinitati quidem tribui debet. Quod autem Christus per divinam omnipotentiam suam corpore suo, quod ad dextram majestatis et virtutis Dei collocavit, præsens esse possit, ubicunque

consecration of the bread and wine in the Lord's Supper do not first effect the presence of Christ in His Church, but in virtue of His word and will, the earthly elements are appointed to be the visible vehicles of His invisible presence, whereby its supersensible nature is imparted in a sensible concrete form to corporeal man. As truly as the supersensible soul of man has a sensible body, by means of which it communicates itself, so surely must every communication of the supersensible which he receives be rendered in some sort sensible to him. Even the communication of ideal thoughts takes place only by words and signs (in, with and under them), is effected only through the medium of mouth and hand, of eye and ear. As the objects which surround a blind man, though invisible to him, are not on that account only ideally but really present, so too is the Lord's presence, though invisible and supersensible to our senses, not on that account a merely ideal, but a real presence, which is imparted to us, and its impartation is brought about in the sacrament by the communion of the consecrated bread and wine. For bread and wine, food and drink, the elements of all corporeity are, through the words of the Lord: This is my body, this is my blood, so received into the existence and nature of His glorified corporeity, into the communion of His essential presence, that, surrounded and pervaded thereby, they likewise appertain to the body and blood of Christ, contain their supersensuous though real substance, and consequently truly communicate and appropriate to us the Christ who was sacrificed for us. Red-hot iron is not only itself fire, but also communicates fire, though still remaining iron. There is here neither a change of nature nor an enclosure of the fire in the iron. It is not a transubstantiation of the bread, not an inclusion of the body of Christ therein, which

voluerit, ibique inprimis, ubi suam præsentiam illam, ut in sacra sua coena, in verbo suo promisit, hoc ipsius omnipotentia et sapientia optime efficere potest, sine transmutatione aut abolitione veræ suæ humanæ naturæ. The essence of the human nature does not consist in its earthly dimensions.

makes it the body of Christ, but assumption into the communion of His nature. Such reception is quite in accordance with the analogy of faith. As the incarnation itself involves neither a change of the human nature into the Divine, nor even an inclusion of the former in the latter, but consists in the reception (*assumtio*) of the human nature into the communion of the Divine (*Filius* Dei assumsit *humanam naturam in unitatem personæ*), so is there also, in the Lord's Supper, through His mercy, a taking of the earthly elements into the communion of His nature, that they may be the medium of His communion with His people.

As St. John (1 John iv. 8) with profound truth says: He that loveth not, knoweth not God; so also may it be said of the Lord's Supper: He that loveth not, knoweth it not. It is, as we have already remarked, unbelief in the greatness of Divine love, which misconceives and diminishes those Christian mysteries, which are *great* just through the abundance of the love displayed in them. Just as all that lessens the Divine majesty of the Person of Christ or the depth of His condescension, and degrades the ever-present Christ, to a past and absent one, is a diminution of Divine Love, so too is all that lessens the fulness of the content and benefits of the Lord's Supper, and lowers its reality to mere symbolism. To present to another an image or likeness of oneself is indeed a token of affection, but a very small one in comparison of bestowing one's own presence as a bond of love and friendship. If Christ, when He withdrew His visible presence from His disciples, had bequeathed to them in the testament before His death only an image, a shadowy outline of Himself, how infinitely great would have been the loss, not only of His first disciples, who had been in direct communion with Him, but still more of all subsequent disciples in after times! For these would have been referred only to the shadow instead of the substance, though it is just in the N. T. that the shadows give place to the substance of good things, and that a constant and real

communion with the true High Priest and sacrifice is to take place (Heb. x. 1). It was just this which Christ, in the same night that He was betrayed, desired to bring about for all subsequent generations of Christendom, for the whole future of His Church until His coming again, by instituting the holy sacrament of the communion of His body and blood. Besides, if bread and wine were to be only an image and similitude of Christ during His departure from His Church, how poor, how little symbolical would they be as such, how far inferior to a picture or a crucifix, and how unseemly would it be to devour and destroy such symbolical mementoes directly after receiving them, instead of preserving them under frame and glass, perhaps in a liburium, for a lasting memorial! It is a strange contradiction that just those who lay special stress upon the prohibition: Thou shalt not make to thyself any image or likeness, should especially insist upon making bread and wine into a mere image and likeness of the body and blood of Christ.

The Lord's Supper is not that kind of commemorative feast, in which by our memory, wherein without it He abides, we merely think Christ out of the past behind us, or the heaven above us, into the insignificant bread and wine; but, on the contrary, one in which He reminds us of Himself, of His nearness not of His remoteness, of His presence not of His absence. And this presence is not, as it were, only indefinite and abstract, reminding us but vaguely of His existence, but one concretely definite, through its objective connection with bread and wine, imparting itself inwardly, and thereby producing the most affecting remembrance and closest appropriation of Christ offered for and offering Himself to us. The bestowal of His presence, communion with Him, and not a symbolical representation, is the main object of the sacrament; hence bread and wine are not symbolical figures, but forms of communication, means of communion of the body and blood of Christ, as St. Paul says (1 Cor. x. 16): The cup of blessing which we

bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? Not likenesses and not glimpses, but giving and receiving is the *transaction* of the sacrament, which takes place for a remembrance of the Lord's sacrifice made for us, and to be by us appropriated. Take, eat, this is my body, which is given for you, wherefore it is said: They which eat of the altar are partakers of the altar (1 Cor. x, 18); and this partaking of the sacrifice of the altar is, like that of the sacrament of the altar, which dispenses the sacrifice of the cross, not figurative or imaginary, but actual and effective. They who desire to feed on Christ only *in effigie*, because the feeding on Himself seems to them to be, according to Capernaitic ideas, something dreadful, do not consider, that if the sign is to signify His massive earthly body, the feeding upon it in figure is also extremely repulsive. But if it is not so much the sensible palpable mass of His earthly body as, on the contrary, the æthereal substance of His glorified body which is in question (1 Cor. xv. 44 sqq.; Phil. iii. 21), every grossly carnal or horrible notion is got rid of, and there remains only a feeding of love, which, instead of *presenting* anything harsh or disagreeable, has rather the fervent tenderness, with which a woman nourishes her child with her flesh and blood, from her maternal breast. If any one should fancy it unseemly that the *mouth* should be the sensible instrument of the supersensible communication, he must also regard it as unfitting in general that the soul should have a body, and, in particular, that the speaking mouth and hearing ear should be the sensible gateways, by which the intellectual thoughts issue from and enter into the mind of man by means of speech. And as words, if not understood or not believed by any one, and as far as he is concerned barren, are nevertheless neither untrue nor void of meaning, so neither is the sacrament, which is founded on the word of the Lord, made untrue, void of substance, or unimportant by the little or no faith of those who

dispense or receive it. On the contrary, it is and remains what it is, however its results and blessings may vary in proportion to the receptivity and due preparation of the communicants. The unworthy recipient too eats and drinks his own condemnation, just because it is so high and holy a thing against which he sins, because he does not discern the Lord's body, while if his unbelief could make it ordinary bread, it would be impossible that so great an offence should be committed against it.

Worthiness for receiving this sacrament consists in a state of receptiveness for it. A worthiness which would bring to the sacrament the righteousness and sanctification to be received therein, and esteem itself deserving of the benefits to be dispensed from the altar, or even suppose it offered service and glory to God by celebrating the Lord's Supper, is quite out of question. As Christ did not become incarnate for the sake of just men, who need no repentance, so neither did He institute for their sakes the sacrament of His body and blood, but for theirs, who feel themselves destitute of the righteousness that avails before God, and who, being separated from Him by sin, long for reconciliation and reunion with Him. True worthiness consists far more in the consciousness of unworthiness, than in that of worthiness. They whose righteousness is deficient, those from whom Christ is absent, but who are seeking Him, who is Himself the truth and the life, who hunger and thirst after righteousness, are, because the most receptive, also the most worthy guests at that feast, at which we have not to offer or to bestow, but to receive what is offered to and bestowed upon us. Receptiveness is produced by self-examination (1 Cor. xi. 28) according to God's commandments, and the conviction of and contrition for sin arising therefrom, but the inward reception takes place through faith in the content and appropriating promise of the sacrament, in the given *for you*, shed *for you*. The sacrament of the Lord's Supper is, as the most intimate communion

of love and life with the Mediator, the central point of Christianity. The confession, which precedes it, is nothing else than a concentration of Christianity for each individual communicant, for its nature is on the one side repentance and faith (Mark i. 15), conviction and confession of the sin with which on the part of man repentance is occupied, and on the other side, on the part of God, absolution and justification through the word of the gospel which faith appropriates, and whose actual sealing it then receives in the sacrament. Thus the great and sacred work of a sinner's conversion and justification before God, of which we shall treat more largely in the next chapter, takes place objectively through the word and sacraments, and subjectively through faith.

CHAPTER IV.

OF THE APPROPRIATION OF THE RECONCILIATION, OR OF THE JUSTIFYING LOVE OF GOD AND OF FAITH IN THE SAME.

Theology, as sacred science or moral theology, may be also rightly called the science of the conscience, the conscience being the seat of sacred or religious knowledge. As the doctrine of the sinless state of man united to God in love and peace, it is the doctrine of the good conscience, which is nothing else than the knowledge or consciousness of this good state. Again, as the doctrine of the sinful state of man at variance with God, it is the doctrine of the evil conscience, which is the knowledge imputing this state. Finally, as the doctrine of salvation and reconciliation, it is the doctrine of the healing of the evil, and the renewal of the good conscience, which is the living law of God within us. Since love is the fulfilling of the law, a good conscience is the consciousness of its fulfilment thereby. They who mutually love have a good conscience towards each other; an evil conscience, on the

contrary, is the consciousness of enmity against the law of God, against one's neighbour, against oneself, a hostile discord of the consciousness aptly depicted by St. Paul in the Epistle to the Romans, chap. vii. Justification is really the restoration of a good conscience, the justification of its unrighteousness, the reconciliation of its opposition to the law. The evil conscience is the imputation of unrighteousness, justification is the imputation of righteousness. It is through the conscience that sin becomes guilt, for *guilt*, as we saw above, p. 91, is *imputed sin*. Sin is whatever is opposed to the law of God, but where and so long as the law and opposition thereto have not entered the consciousness, *i.e.* become conscience, sin is not regarded, in other words, is not imputed (Rom. v. 13): I had not known lust (*i.e.* had no conscience about it, did not impute it to myself) except the law had said, thou shalt not covet (Rom. vii. 7), and ver. 14: *We know* that the law is spiritual, but I am carnal, sold under sin. This is that knowledge of conscience by which sin is imputed, *i.e.* known as guilt; for through the known law (*i.e.* conscience) is the knowledge of sin, and this knowledge is at the same time a sentence, a judging knowledge, which ascribes or imputes to man all that opposition to the law of God originating from him, and condemns it as unrighteous. Justification, as a sentence of acquittal, as a judicial act (*actus forensis*) of the gospel, in contrast to condemnation by the law, can only be rightly apprehended by him, who knows the *inward moral* forum of *the conscience*. It is there that the thoughts accuse or else excuse one another, and the accusing thoughts hold their own, until the Divine peaceful thought of justification stills their accusations.

Justification, as the absolving, acquitting verdict of God, includes both the non-imputation or forgiveness of sin (Rom. iv. 7, 8; 2 Cor. v. 19) and the imputation of righteousness (Rom. v. 18); for what is not unrighteous is righteous, as much as what is not diseased is healthy. The righteousness

which is imputed, and which annuls the imputation of sin, can only be that sole righteousness which avails and is sufficient before God, the righteousness of Christ, His all-availing, all-sufficient sacrifice, the communication of which is, as we have seen, effected by means of His word and sacraments. By that sacrifice redemption was accomplished, the law fulfilled and satisfied; justification is the application to individuals of what was done for all, the communication of the universal atonement to sinners condemned by the law, the appropriation of Christ's merits to the guilty, the imputation of His righteousness to the unrighteous, who with contrition and repentance desire deliverance from their unrighteousness. It takes place *sacramentally* by sprinkling with the sacrifice of Christ and feeding thereon in baptism and the Lord's Supper; and *verbally* in the act of absolution, by the application of the word of the gospel to individuals, or the declaring them righteous (*clavis solvens*).

This notion of justification has been unjustly opposed as inactive, and as consisting only in an external declaration or action, because its active connection with the conscience, whose occupation is really to judge and impute, and therefore by no means merely external and only superficially affecting the inner man, has been misconceived. On the contrary, its imputations, its accusations cut to the heart; the effects of its condemnation are deadly (Rom. vii. 10); and these effects depend upon that word of the Divine law, written in the heart or anew spoken to it, which is a power of God to make sinners unhappy through the burden of their guilt. The gospel of justification, on the contrary, which annuls the consciousness of guilt and puts righteousness in its place, is the power of God to make all who believe in it happy. As truly as the condemning law is a voice and effect of God in our heart, so surely is the justifying gospel also such a voice and effect in our soul, producing therein as much peace, comfort and rejoicing, as the law excites of their oppo-

sites.[1] The imputation of sin as much takes place through the *word* of the law, as forgiveness does through the *word* of the gospel. The forgiveness of sin abolishes the imputation of sin, and therewith the relation of guilt on man's part and that of wrath on God's. For the wrath of God, which is revealed (Rom. i. 18), is just that energetic contrast of the law of God to all that is contrary to God, which has entered the conscience, and is consequently the imputation of guilt and the condemnation of sin, which is as opposed to God as God is to it. This wrath of God is the real, and without forgiveness, the eternal punishment of sin. The forgiveness of sin, however, not only negatives this imputation, not only so abolishes wrath as to introduce a negative or indifferent condition, but gives salvation in place of the abolished perdition, peace in that of anxiety, love in that of wrath. As after the first sin no indifferent state of man was introduced, but an abnormal, a corrupt one, so contrariwise, righteousness reappeared upon the abolition of unrighteousness, complacence upon that of displeasure, happiness upon that of unhappiness; whence it is rightly said that, when there is forgiveness of sins, there is also life and happiness. For in place of the wrath which had become manifest and operative in the conscience, is the love wherewith God loved us and sent His Son to be the propitiation for our sins (1 John iv. 10), and when His reconciling and reconciled love enters, a new spirit of life breathes, and the heart begins to feel the blessedness of that Divine love, from which no hostile power can any more separate it (Rom. viii. 35 sqq.). The condemning effects of the law are operations of the Holy Spirit, whose holy will powerfully

[1] Impii et securi homines non vident, non legunt scriptam in corde sententiam legis. In veris doloribus ac terroribus cernitur hæc sententia. Est igitur chirographum (Col. ii. 14) ipsa contritio, condemnans nos. Delere chirographum est tollere hanc sententiam, qua pronunciamus, fore ut demnemur, et sententiam insculpere, qua sentiamus, nos liberatos esse ab illa condemnatione. Est autem *fides* nova illa sententia, quæ abolet priorem sententiam et reddit pacem et vitam cordi.—*Apol.* p. 169.

reacts in us as law and as conviction of our unholy lawlessness and law-resisting sinfulness. Nor are the comforting and justifying effects of the gospel any less the gracious operations of the Holy Spirit, who proceeds from the Redeemer, who has satisfied the law to comfort and purify, and to give, instead of a fearful, an uncertain conscience, a new and assured spirit (Ps. li. 12–14). By the law He testifies to us the wrath of God against sin; by the gospel and His sacraments, the fulness of love and grace, which for Christ's sake forgives sin, restores the forfeited sonship, and with it the inheritance of eternal life. The same Spirit bears witness to our spirit that we are the children and heirs of God, *i.e.* that we now and for ever possess His fatherly affection, again bestowed on us in the Son, which is both the supreme good and the greatest goodness. With most profound psychological truth does St. Paul (Rom. v. 1–5) describe the whole internal course of justification, as it extends its gracious blessings to the present and the future. In the last verse he makes the foundation of all peace in believing, all patience, all assurance of hope to be the fact that the love of God (wherewith *He* loved *us*, 1 John iv. 10) is shed abroad in our heart by the Holy Ghost, which is given to us. The Holy Ghost is Himself eternal, Divine Love, and His communion is eternal life, is salvation.

The *external*, juristic view of justification, which conceives of it as *only* an objective verdict on the part of God, and of its consequence on the part of man as *only* a remission of external punishment on condition of faith, can no more be granted, than that merely juristic view of the atonement as an expiatory penalty, which misconceives the essentially ethic idea of *sacrifice*. Certainly justification, inasmuch as it abolishes, in virtue of the Divine grace and love, the imputation or guilt of sin, and imputes the merits of Christ's righteousness, is a *verdict of God's grace*, which however, like the verdicts of conscience, penetrates into the heart;

but it is at the same time also an *operation of God's grace*, which pervades and fills the soul with the love wherewith it is loved by the God of grace, an operation of the Holy Spirit, who bears witness to our spirit that we are the children of God (Rom. viii. 16).

Thus it really is the *reacceptance of the sinner into the fatherly love of God*, of which he is conscious through *faith* (Gal. iv. 26), and consequently an abolition of punishment, inasmuch as separation from the love of God through sin is the essential punishment. Accidental or accessory temporal penalties are not abolished by the gracious act of justification, they only cease to be evidences of Divine rejection, and become means of chastisement and healing, the Lord chastening every son whom He receiveth (Heb. xii. 5–9). Justifying love gives us sonship, and receives us into God's family; but the relation of Father and child does not exclude but include discipline and chastisement. To stand as a child under fatherly discipline and chastisement, is infinitely better than to be a stranger or a bastard without it (Heb. xii. 8). Hence in justification the only question is to regain the one supreme blessing, the love of the Father in the Son, and then to accept weal and woe from His hand, and according to His pleasure, with childlike obedience.

It is a confusion of notions when, for the sake of giving inwardness to the notion of justification, it is mixed up with that of sanctification, and the latter made to be also the former. Justification is no more a merely outward act of God, than sanctification is a merely inward one. The essence of both is love, that of justification the love of God towards man, that of sanctification the love of man towards God. Justification does not and cannot come forth from the heart of man; the sinner cannot justify himself, it must come to and into him, it has its origin *outside* of him, in God; it flows from Him from the sanctuary of His compassionate love, of His grace, which loves even His enemy (*causa efficiens*); it

proceeds from the Mediator from His perfect righteousness (*causa meritoria*); it is appropriated through the means of grace (*causa instrumentalis*). Thus it certainly comes to man *from without*, but not to remain external to him. On the contrary, being received by faith (*causa apprehendens*), it enters into his inmost heart, and diffuses through his whole being the consciousness and feeling of reconciling love, of forgiveness of sins, of peace with God, of happiness in God. It is, so to speak, the in-breathing of Divine love, an inward effect produced from without; while sanctification, on the contrary, is the out-breathing of this love, an outward effect produced from within.

Justification is the *reception* of the love wherewith we are loved; sanctification the giving of the love wherewith we love; the former is the *credit*, the latter the *debit* of the Christian life; let us love Him, because He first loved us. See 1 John iv. 10–19, where the apostle states most clearly the distinction and connection of the former and the latter love, and shows that sanctification in the love wherewith we love and fulfil the law, of necessity presupposes justification and reconciliation in that love wherewith we are first loved. Certainly there is as inseparable a connection between justification and sanctification or the righteousness of faith and of life, as between the reception and reflection of light, or the inhaling and exhaling of air. Still the one is not the other, for though they are not separated, they are yet very decidedly distinct; and justification can by no means be based upon any kind of presupposition or intermingling of sanctification. For neither can the reception of light be at the same time its reflection, nor does the sun illuminate a mirror because its light was first reflected therefrom; on the contrary, light must always illuminate a mirror before the latter can reflect it; a man must always inhale before he can exhale, must receive before he can give. Plants cannot grow up *towards* heaven till after they have received rain and sunshine *from* heaven, and a tree does not bring forth the best and noblest

fruits of its crown till it has been ennobled and has drawn up power and sap with its roots. A good tree is known by its fruits, but it is not the fruit that makes the tree good, but the tree the fruit. Indeed, if it sucks up no nourishment it is but a dead tree, upon which the blessings of heaven descend in vain, and which, because it brings forth no fruit, is hewn down and cast into the fire. Still the fruit is not the cause but the consequence of its growth, and it grows not *because* it brings forth fruit, but *that it may* bring forth fruit, just as remedies and medicines are given to a sick man, not *because* he is better, but *that he may* be better. We are not justified *because* we have done or are doing good, because we *are* sanctified or righteous, but *that we may* be sanctified, and when we are sanctified we do good. For a good man out of the good treasure of his heart bringeth forth that which is good (Luke vii. 15), and the heart only becomes good by the justifying grace and redeeming love of God being shed abroad in it by the Holy Ghost (Rom. v. 5, viii. 16; Ps. li. 12), it is justifying *faith* which purifies hearts (Acts xv. 8, 9); without it they are and remain impure, and the impure in heart will never see God.

Justification is no act of man, but an act of God, a bestowal of His love and grace upon us, an appropriation of the righteousness of Christ, a reception into the communion of His endless blessings. On the part of man, nothing can be given or done, either previously or subsequently to this perfect gift of God, which can be regarded as in any way worthy of it, or as its supplement and necessary completion. The notion of justification excludes all addition, and like that of justice admits of no increase, either on the part of man or even on that of God. For as a justice which could be more just would be no justice, so too would a justification which could be more perfect be but an imperfect, a defective justification, *i.e.* no justification. A forgiveness of sin which was not entire and full, which did not forgive every sin, would

be a partial retention of sin, and could therefore give no peace to the conscience. Only two things, and those connected with each other, are required on the part of the man, to whom perfect justification is gratuitously given by God out of pure grace, viz.: 1st, *receptiveness* for it, and 2nd, its *reception*, both which, far from implying his own doing or giving, are rather the opposite of these.

1. *Receptiveness* arises from the non-possession of what *ought* to be possessed, and in this case from the recognised want of the righteousness which avails before God, and from the painfully felt need and desire for such righteousness to satisfy this want. It has therefore a twofold aspect, it is both defective and affective, consisting both in a feeling of want and a longing for satisfaction. This receptiveness, which we have seen is ineradicable in human nature, has its roots in the creation of man in God's image, in the righteousness which was pleasing in His sight. But it may lie close shut up therein by the deadly pressure of sin, as the germination of a plant is checked by the cold of winter, or choked by the luxuriant growth of weeds. Hence if man is to be *converted* from unrighteousness to righteousness, it must be aroused, set free and brought forth, just as the ground, though in itself receptive for the good seed, needs tilling and ploughing before it can receive it. This is done by the holy influence of the law of God, which, as the Divine fundamental type of human nature, reimpresses its character upon him, strictly inculcates the commandments and judgments of God in the acts and sufferings of life, and thereby brings to luminous consciousness man's contrast to his original image, his apostasy from God, his opposition to His will, and the restless discord of his whole existence (Rom. vii. 23). The gnawing, burning uneasiness of this disunion of the Divine and human spirits has the effect of destroying the opposition of the latter, breaking the obstinacy of its self-will, and crushing the heart with sorrow (*contritio*). This condition has as much grief as anxiety, and

now the one feeling, now the other prevails.[1] It is the grief of lost love, of lost peace, it is a sadness as of one bereaved, of one who has lost father or mother. But it is not simple grief; it is, on the contrary, mingled with that painful feeling of guilt which, driven by the accusations and sentence of the law, trembles at and fears the judgments of God, and would, without the comfort of justification, pass, as anxiety of conscience, into the terrors of despair, as we see in the case of Judas. The more deeply the want of righteousness before God is felt, the more penitent sorrow for sin fills the heart with anxiety, the greater is the longing for justification, the more heartfelt the desire for peace of conscience, for the mercy of God, and therefore the more lively is the *receptiveness* for it. Without this developed receptiveness it cannot be received.

The contrition then, or penitence in which receptiveness is developed, is the necessary prerequisite of man's conversion from sin to grace, or of the regeneration of the old man to the new. Hence the call to repentance must always precede the proclamation of the gospel, just as John the Baptist preceded the Saviour. The old man must be slain by repentance through the law, before the new man can be born again through faith in the gospel. But the life of the new cannot arise from the death of the old; on the contrary, death can work only death, and no new life can proceed from it without the influence of grace from above. Contrition only makes a man receptive for the grace of justification, but does not and cannot effect it. No more than hunger, though it can make one receptive of its satisfaction, can therefore satisfy —for without food it increases—can repentance, however much it may hunger and thirst after righteousness, make righteous, or even worthy of justification. It is just the painful consciousness of unrighteousness, and therefore exactly the opposite of the comfortable consciousness of justification; it is the trembling feeling of unworthiness before God, which

[1] Veri terrores, veri dolores animi.—*Apol.* pp. 169, 188.

excludes all worthiness and therefore also its own, and consequently gives man no support upon which he may lean. It is humility, to which all self-consciousness must be alien and remote; self-humiliation, which is opposed to all self-exaltation; self-negation, behind which no self-assertion must lurk. The self-negation must in contrast to natural selfishness be full and entire, before grace, by means of complete justification, deposits the abundance of its treasures in our poverty and emptiness, its all in our nothing (as having nothing and yet possessing all things, 2 Cor. vi. 10). It must be distinctly denied, in opposition to all Pelagianism, *i.e.* all self-righteousness, not only of action but also of *suffering* (for contrition is suffering), that there is anything meritorious, anything worthy of grace or effecting it, in repentance. It is, on the contrary, only that stirred and quickened receptiveness for grace, which, if it does not receive what it longs for, attains to no regeneration, but consumes itself. As soon as it is made an effective cause of grace, something artificial and affected is introduced into its suffering,[1] and the feeling of pain is associated with a reflection upon it and an estimation of it, which are opposed to its true nature. There is no assessing of penitential weeping, and self-reproduction therein as in a mirror corrupts it, self-counted tears count for nothing with God.

However great and violent the grief and indignation felt by repentance for sin may be, it is not exactly the degree of its severity, which makes a man most receptive for grace. The degree of anxiety experienced for a single misdeed may be very great, but the more heavily the single fault presses, the more guiltless may appear the rest of the life, which is often placed in a fairer light by its very contrast to the one dark spot, or which thinks to compensate for the bad by other good actions. A man may often judge himself very severely

[1] True penitence non est *activa* contritio, seu factitia et accersita, sed *passiva contritio*, conscientiæ cruciatus, vera cordis passio et sensus mortis.—Art. "Smalcald," p. 320.

before the self-instituted tribunal of autonomy, and *e.g.* condemn his sensuality by the self-legislation of his reason. But in such tribunals the self-appointed judge exalts himself in one aspect, just as much as he abases himself in another, and looks with as much complacence on his reason, as he feels displeasure against his sensuality. Hence with all this excitement of the inward contrast no genuine contrition, susceptible of converting grace, takes place, because in the midst of its displeasure self still exalts itself, nay often asserts itself the more in one direction while denying itself in another. A man may even grieve very bitterly, that he is not better or in more favour with God and man than he is, and yet his grief be only wounded pride, or dissatisfied self-complacency, or sensitive vanity. Genuine, even though less acute, contrition only exists, where a man does not so much autonomically judge himself (for as judge he is not *under* the law), as rather let himself and his *whole* action and character be judged and reproved by the law and Spirit of God. There is then nothing in man which is not judged by Him. From the circumference of his sensuous to the central forces of his spiritual nature, and to the very centre of the *ego*, does that sacred judgment extend, which finds innocence nowhere, but taxes everything from the centre outwards with sin and guilt. The whole indivisible stream of life, both in its length and breadth, is then perceived and felt to be darkened and defiled. There is nothing that can stand before the judgment of God as righteous or justifying, but the whole man must fall down before Him as a guilty sinner and God alone be justified (Rom. iii. 4).[1] Only the complete mortification of the old

[1] Hæc pœnitentia non est *partialis* et mutilata, qualis est ista actualium peccatorum, nec etiam est incerta, qualis ista est. Non enim disputat, utrum sit peccatum vel non peccatum, sed *totum* prosternit et affirmat, universum et merum esse peccatum quoad nos, et nihil esse in nobis, quod non sit peccatum sive *reum*.—Art. "Smalcald," p. 327. The whole section *de falsa pœnitentia Pontificiorum* involves at the same time a refutation of the cognate rationalistic views. Comp. my article on the relation of Rationalism and Romanism, *Heidelberg, Mohr*, 1825.

man makes susceptible of entire renewal, that which will not die in him cannot be born again. A man must be entirely condemned to become capable of being entirely pardoned, everything in him must go through the ethic process of penitence, in which all must be given up for lost before the law, that all may be regained by the grace of Christ, which saves the lost (Luke xvii. 33, xix. 10). There can be no joy in heaven over anything which self-righteously supposes it needs no repentance, for that remains averted from God, which thinks it need not be converted to Him. All who would be wholly converted to God by His grace, must deny all selfishness and turn entirely from themselves. Nothing but a contrition, which entirely and always penetrates the whole man, is thorough *receptiveness* for the *reception* of complete justification through faith.

2. The *reception* of the justification, which is given to the penitent through the word and sacraments of the Lord, takes place and can take place only through faith. Justifying faith is first of all only the laying hold of justification, the acceptance of justifying love, which, offered by the *promise* of the word and sacraments, can in no other way be appropriated than by *faith*.[1] The love wherewith we love, we have and feel in our hearts; but the love wherewith we are loved, which is in the hearts of others for us, and of which they assure us by word and deed, we can no otherwise appropriate and possess, than by faith in the promise of word and work, than by confiding resignation to the love, which therein makes advances to us. All fellowship of love includes loving and being loved, the first, the love proceeding from the subject to the object, is no matter of faith, but of direct feeling and consciousness; but the being loved, the love set upon the subject by the object, can only be a matter of faith. Love and faith are therefore correlative as the active and passive,

[1] Promissio et fides correlativa sunt, nec apprehendi promissio potest nisi fide.—*Apol.* p. 129. Justificatio fit per verbum et verbum tantum fide apprehenditur.

the giving and receiving of love. Love is a matter of feeling, and this becomes conscious desire; being loved is a matter of faith, and this becomes conscious feeling, and thus love in return. Hence because it necessarily involves both the *amare* and *amari*, there is no fellowship of love without faith, and therefore also no fellowship of souls, which consists in this very bond of love, and hence without it no heart-happiness in general. For no soul is happy in and by himself, but only in loving communion with others. He who believes in no love wherewith he is loved is unhappy, and goes about like a criminal, who thinks himself hated by all. This is true even of merely human relations; all happiness among men depends on the love, which is given, received and returned by means of faith. Nothing makes men happier and at the same time better than betrothed and conjugal love, parental and filial love, but only through faith; for without it a onesided love, loving only without being loved again, or without believing in the return of love, is but the more unhappy. Friendship and companionship, the love of country, the love of one's neighbour, all depend on fidelity and faith. And everywhere we can but say, that the amount of love, which man receives from his infancy onwards, is far greater than the amount of that which he gives, and consequently the happiness of his life consists more in the former (in faith) than in the latter. In the province of human benevolence it is indeed more blessed to give than to receive (Acts xx. 35); but what can man give, which he has not first received from God, and how could he love in general, unless he had been first loved? Nay, it is the case even among men, that love presupposes faith, that all fellowship, all joy of souls exists through it, and how much more must it be so in the alliance of man with God!

There is no appropriation of the love wherewith God, who is essential love, loves us, but by faith (1 John iv. 16): We have known and *believed* the love, that God hath to us; comp. ver. 10: (Justifying) Love does not consist in our loving God,

but in *His loving us* and sending His Son to be the propitiation for our sins. The reason that there is no happiness in man's connections with his neighbours without love and faith is, that in his alliance with the Nearest and Highest, with God, all happiness consists as in love, so in faith. Love is the union of spirits; how then can the soul of man be in union with God, who is Spirit and Love, in any other way than by knowing and believing His love? Creation is the revelation of the creative love, which "made man in the image of God;" faith receives it when it confesses: "I believe in God the Father." But sin, which seeks only its own, loses this love and separates man from God, like a lost child. Therefore faith cannot again lean on that *creative* love, which has been requited with ingratitude and disobedience, but hesitates in doubt and despair, until *redeeming* love approaches it in the Son, whom the Father has sent to be a propitiation for our sins. We have seen in the foregoing chapters, how great and holy is this love of the Father and the Son, how infinite the propitiatory sacrifice it brings, how self-surrendering all its acts and sufferings. Justification is the appropriation of this love on the part of God, the impartation to us of the sacrifice offered by Christ for us, the forgiveness of our sins through the imputation of His righteousness. It pours forth upon the poor sinner a fulness of love and grace, and bestows upon him a wealth of heavenly gifts through Christ. His poverty has nothing to give, nothing to bring; it has only to take what is offered, to receive what is given, and it takes and receives through faith. Faith is the hand, the mouth of the soul. The hand does not procure the gift which is offered, but only takes it; the mouth does not prepare the food, but only eats it. And so, too, faith does not objectively produce justification,[1] which flows only from

[1] Quoties nos de fide loquimur, intelligi volumus *objectum*, scilicet misericordiam promissam. Nam fides non ideo justificat aut salvat, quia ipsa sit opus per sese dignum, sed quia accipit misericordiam promissam.—*Apol.* p. 70.

the fulness of Christ; but it is its subjective, conscious appropriation, without which its objectivity is as much in vain as food which is unpartaken. He who believes does not first gain the love which makes him happy, but only appropriates it and holds it fast in his consciousness; he who does not believe is not on that account rejected for the first time, but only remains under the wrath of the law, till he believingly surrenders to love (John iii. 36). It is not then for the sake of faith, or on its account, but through faith and in it, that man becomes just before God and happy in His love, the supreme good which overcomes all evil and death itself, which in this world and the next temporarily and eternally glorifies itself in him whom it loves, and makes him glorious in the fellowship of Christ (Rom. viii. 31–39).

As appropriating (as putting on, Gal. iii. 27) Christ, justification places the sinner in the closest communion with Him, and receives him into the fellowship of His sufferings, as well as into the glory that is to follow. Into the communion of His sufferings, of His death, for it makes us partakers of His whole painful sacrifice, nay, of His body and blood given for us, and while healing us by His wounds, it at the same time also wounds us in a salutary indeed, but yet in a deeply painful manner, so that we, as members of that "bleeding Head so wounded," feel with Him the penalty, which was laid on Him that we might have peace.[1] It baptizes us into His death, of which it imputes to us not only the merits, but the

[1] Comp. the extract from a contemplation of the Passion by Anselm of Canterbury, in his life by Hasse, Leipzig 1843, p. 201 sq.: "How do Thy sufferings, O Lord Christ, torture my conscience, how do Thy wounds burn in my inmost soul! For it was indeed I, who mingled that bitter cup of which Thou didst drink. It was my breaking of the law, for which Thou didst atone, my debts, which Thou didst pay. My transgressions caused Thy death, my misdeeds, Thy wounds. Oh, woe, woe that my sins required so bitter a death for their atonement! But wonder upon wonder, that where sin abounded, grace did much more abound. Because man was bound to pay but *could* not, He appeared for him who alone *could* pay, but was *not bound*—the Word was made flesh—and God spared not His own Son, but gave Him up to death for us all! Oh the grace of Him who gave up; oh the love of Him who died!"

guilt — for our sins were guilty of it — and the sufferings of our life even until death, if suffered in believing and loving fellowship with Christ, are confirmations of that baptism (Rom. viii. 17). But after immersing us in His sufferings, it also receives us, as the above-cited passage shows, as *His fellow-heirs* into the fellowship of His glory (comp. Rom. vi. 4 sqq.). In consequence of His death, in virtue of His testament, we, as delivered from the curse of sin, enter as children of God into the fellow-heirship of His possessions (Heb. ix. 15 sqq.), into participation in His Resurrection, Ascension, and glory at the right hand of the Father (John xvii. 24). As what was ours became His—for He bore our sins and shame —so does what is His—His righteousness and glory—becomes ours, for He is Himself ours, has united Himself with us as the head with the members, which are both divinely afflicted by His sufferings and divinely gladdened by His glory (1 Cor. xii. 26 sq.). It is *faith*, which is the means of making us conscious of this fellowship of life and love; through faith the member *receives* the stream of blessings from the Head in spiritual and heavenly possessions, which only faith apprehends. Faith alone *opens* the heart to receive the supreme good, the love of God, the love wherewith the Father loves the Son, and in Him all who are His, and with it the indwelling of the Holy Ghost, who proceeds from the Father and the Son, the indwelling of God Himself, for God is Himself love (John xv. 23). I pray not for them only, says the Son to the Father (John xvii. 20), but for them also which shall *believe* on me through their word, that they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us, that the world may *believe* that Thou has sent me, and hast loved them as Thou hast loved me; and I have declared unto them Thy name, and will declare it, that the love, wherewith Thou hast loved me, may be in them and *I in them*. By the love wherewith God loves us in Christ, He dwells, Christ dwells in us; but we receive and

possess the love wherewith we are loved only by faith; wherefore St. Paul also says (Gal. ii. 20): I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the *faith* of the Son of God, who *loved me*, and gave Himself for me. Faith, being the reception of the Holy Love of God, is also the reception of the Holy Spirit, and therefore of God Himself into the human soul, which thus becomes happy and has eternal life.

For by faith it not only receives this supreme good, but possesses and enjoys it (*fruitur Deo*) for ever. Justification is indeed a gracious act of God, which takes place through the word and sacraments, and must be apprehended and conveyed to the heart by faith. But this act is no isolated transaction, confined merely to the moment when the promise is offered and laid hold of. On the contrary, as love in general exists not merely in the moments when it is promised, but also both in will and deed, before and afterwards, so too is the justifying love of God active, not merely in the moments of absolution and communion, but is continually providing for its objects, forgiving them the sins still present in them, and giving them righteousness, peace and joy in the Holy Ghost, which sinful man is always needing without being able to obtain them from his own resources. The position occupied by man towards God is not that of receiving gifts from Him from time to time only, and then dealing with them at his own pleasure, without meantime having any need of God. On the contrary, when once the light of life has risen upon him, he is in continual need of its rays, and can never dispense with the love, by which he was born and born again, for his preservation and growth. And the less so, because, though born again, there is still in him so much of the corruption of the old man, which must be gradually, though in the body of this death, it can never be entirely healed, by the constant fostering care of the Divine mercy. The ever needed growth of this process of healing and sanctification

would come to a standstill, and therefore retrograde, if by any means the state of health, or of righteousness, should be regarded as so sufficient, as to require no more justifying grace. Then even though the brightness and beauty of the image of Christ had already been imprinted in the new man, it would immediately be obscured by the breath of self-complacency, which, as is well known, is the first step towards a fall. And if a man know nothing against himself—yet must he not therefore justify himself—for He that judgeth him is the Lord (1 Cor. iv. 4), must not seek his peace and glory in himself, because this would be a denial of his Lord. If ever there were to be a perfect Christian life on earth, it could not or would not know itself; the pure in heart see God and not themselves, for God is greater than the greatest human heart (1 John iii. 20), and he that dwelleth in love, through faith, dwelleth in God and God in him (1 John iv. 16). In short, since grief for his own deficiencies must ever remain,[1] man can never do without justifying grace, and must ever live by faith in the love, wherewith he is loved by the Father in the Son, and whereby God dwells in him as his Redeemer and Comforter. Therefore, though sorrowful, he is always rejoicing; though poor and weak in himself, he is yet rich and strong in God; and though having nothing in himself, he yet possesses all things (2 Cor. vi. 10); for he has God (God for us, Rom. viii. 31 sq.) by faith, and enjoys by faith, grace, comfort and the peace of God, which passes all understanding, because it is not based upon human wisdom and righteousness, but upon the unfathomable love of God, which is shed abroad in no human heart by itself, but by the Holy Ghost (1 Cor. ii. 9 sq.). Faith thus receiving, becoming conscious of and enjoying the love of God and God as love, makes happy and cannot but make happy, and nothing else can; for as certainly as there

[1] Hæc pœnitentia in Christianis durat usque ad mortem, quia luctatur cum peccato residuo in carne per totam Vitam.—Art. "Smalcald," p. 327.

is no happiness without God, so certainly is there none without faith, by which we become conscious of God and of His love, and dwell in Him and He in us.

It is true that so long as we walk in this dark valley, faith is often without the feeling and enjoyment of the love of God, and that the delightful consciousness of fellowship with the Redeemer and of the possession of His grace and righteousness is often repressed by the conflict and the grief around and within us, by the restlessness and impurity of the flesh, by the tribulation in the world (John xvi. 33), and by the enemy and accuser in the soul. If then faith were based only on itself, or should seek to rest upon its own peace or happiness, it would soon be overwhelmed and pass over into doubt and despondency. It is so powerful, because, ever and again reaching beyond all that is human and subjective, it objectively grasps and strengthens itself upon that whereon it was first founded, viz. the Divine word and sacraments.[1] On these must faith stand, even when it cannot feel and cannot see; nay, it must against and beyond all natural feeling and external sight believe in the word, deny the earthly appearance by the heavenly truth, resist both the stubbornness and cowardice of the heart, and conquer all the anxieties of life and death by the power of the unchangeable word, which changes things according to itself, not itself according to them. This must be the immovable ground of its assurance, which is so necessary a property of justifying faith, that the less it is present, the less does faith justify, and the less is it itself. An unassured faith is just so far an unassured, uneasy, restless conscience, and does not make happy, but unhappy. Where (as in the Tridentine decrees[2]) the assured confidence

[1] De præsentia, operatione et donis Spiritus sancti non semper ex *sensu*, quomodo videlicet et quando in corde sentiuntur, judicari debet aut potest; sed quia hæc sæpe multiplici infirmitate contecta sunt, ex promissione verbi Dei certo statuere debemus, quod verbum Dei prædicatum et auditum revera sit ministerium et organon Spiritus sancti, per quod cordibus nostris vere efficax est, et operatur.—Form. Conc. p. 672.

[2] *Canones et Decreta Concilii Tridentini*, Sess. vi. cap. ix.

of justifying faith in Christ is rejected as *inanis Hæreticorum fiducia* with an even only Pelagian consistency, and doubt of salvation in Christ is on the other hand commended, it is evident, that the objective ground of salvation in Christ is made inferior to the subjective disposition and self-qualification of man, and the light of the gospel darkened by the shadow of man, instead of penetrating through it by the light of grace. In the seriousness of the conflict doubt but too easily succumbs to despair, which only faith abiding upon the objective foundation can surely conquer. St. John's is a great saying (1 John v. 4): This is the victory that overcometh the world, even our faith; but this great victory presupposes also a great conflict, in which faith, stedfastly relying on the Divine word, which contradicts the hostile world, must conquer both its inward and outward opposition, denying what it affirms, and affirming what it denies, opposing consolation to affliction, peace to anxiety, righteousness to sin, life to death, salvation to condemnation. This conflict of faith is excellently depicted by St. Paul, who had fought it out in all its severity (2 Tim. iv. 7 sq.), and come off victorious (Rom. viii. 37). In all however we are more than conquerors through Him who loved us (*i.e.* by believing in His love); comp. 2 Cor. iv. 8 sq.: We are troubled on every side, *but* not distressed; we are perplexed, *but* not in despair, etc. It is faith which, in the midst of adversities, triumphantly maintains this courageous *but* (so 2 Cor. vi. 9 sq. and Ps. lxxiii. 23: *Nevertheless* I am continually with Thee, etc.). Thus must faith, holding fast God's word and continuing in prayer, which ever renews and increases the soul's *receptiveness*, fight through manifold trials and temptations to victory and peace in the light of God, giving to Him and not to itself the glory: Thanks be to God, which giveth us the victory through our Lord Jesus Christ (1 Cor. xv. 55).

From all this we see, how greatly they are mistaken who think justifying faith an easy matter, and that justification is

thereby made too easy. On the contrary, as renouncing one's own sin as well as one's own righteousness, it involves the deepest self-denial and only gains the victory by a continual struggle against the temptations of the world, the flesh and the devil, who always seeks his own (John viii. 44).[1] At the same time it is evident, that this justifying faith is something very different from what is generally called faith, and designated as a lower and uncertain degree of knowledge, and also from an acquaintance with, and credence of scriptural or ecclesiastical doctrines in general. For among these are many, such as the justice of God and the judgment, etc., which make the soul not happy but unhappy (Jas. ii. 19), because in them God appears not for but *against* us. Justifying faith, a faith which makes happy, is not abstract or general,[2] but concrete and special faith,[3] by which the sinner receives for himself the redeeming love of God in Christ, is assured of the forgiveness of his sins, and rejoices in the hope of eternal life in God, in God who is for him, with him, and in him. This faith certainly has in it the element of knowledge, and indeed that of both God and self;[4] but this knowledge, which concerns the greatness of sin and grace, and is therefore of ethic purport, really belongs to the province of the conscience; the approbation which the soul gives to it, the confidence with which it

[1] Hæc non discuntur sine magnis et multis certaminibus. Quoties recurrit conscientia, quoties sollicitat ad desperationem, cum ostendit aut vetera peccata, aut nova, aut immunditiem naturæ. Hoc chirographum non deletur sine magno, agone, ut testatur, quam *difficilis res sit fides.*—*Apology*, p. 134. Comp. Luther, Walch, Part 19, pp. 67 and 833; Part 8, p. 2012. Our opponents think faith an easy thing; but how high and difficult a matter it is, I know well and so do others who try it in *earnest*.

[2] Credere evangelio non est illa *generalis* fides quam habent et diaboli, sed proprie est credere remissionem peccatum, propter Christum donatum.—*Apology*, p. 168.

[3] Hæc fides *specialis*, qua credit unusquisque *sibi* peccata remittis propter Christum et Deum placatum et propitiem esse propter Christum, consequetur remissionem peccatum et justificat nos.—*Ibid.* p. 168. De hac fide speciali litigamus.—*Ibid.* p. 172.

[4] Hæc fides est *vera cognitio* Christi et utitur beneficiis Christi et regenerat *corda.*—*Apology*, p. 68.

resigns itself to its object, and the peace which it receives being matters not so much of cognition as of heart and will, as St. Paul says, Rom. x. 10: With the heart man believeth unto righteousness. Hence, then, justifying faith, or the righteousness of faith, is by no means a low degree of knowledge or of theoretic perception, to which it bears a relation differing not in degree but in kind. To view faith only as knowledge (*notitia*), and indeed as imperfect obscure knowledge, and then to give precedence over it to a higher gnosis, and co-ordinate rank to other virtues, that it may justify, is the very error so clearly and distinctly refuted by evangelical confessions, that the return of these Romish misunderstandings, wherewith recent times and philosophy have overloaded us, could scarcely have been feared in the Evangelical Church. Melanchthon admirably brings forward the ethical character of faith as well as of repentance, *Apology*, p. 125: "As the terrors of sin and death are not merely thoughts of the understanding, but also anxious emotions of the *will*, which flees from the judgment of God, so too is faith not merely a knowledge in the understanding, but also a confidence in the will, *i.e.* a willing and receiving what the promise offers, viz. reconciliation and the forgiveness of sins."[1]

The contrition, which kills the old man, and the justifying faith, which quickens the new man, the former produced by the law, the latter by the gospel, operating together and mutually conditioning each other, are the causes of the great moral act of the regeneration or conversion of sinful man. The old man,

[1] Comp. p. 103 in the excellent section of the *Apology, de dilectione et impletione legis:* Illa virtus justificat, quæ apprehendit Christum, quæ communicat nobis Christi merita, qua accipimus gratiam et pacem a Deo. Hæc autem virtus fides est; nam, ut sæpe dictum est, fides non tantum notitia est, sed multo magis *velle accipere* ea, quæ in promissione de Christo offeruntur. Est autem et hæc obedientia erga Deum, velle accipere oblatam promissionem, non minus λατρία quam dilectio; vult sibi credi Deus, vult nos ab ipso bona accipere et id pronuntiat esse verum cultum. P. 126: Cultus Evangelii est, accipere bona a Deo; econtra cultus Legis est, bona nostra Deo offerre, nihil autem possumus Deo offerre nisi antea reconciliati et renati.

which is to be renewed, neither does nor can do this act, but only suffers it to be done in him by grace operating (*gratia operans*); as soon however as he has thereby obtained new powers, he actively co-operates by them for the growth of his new life (*gratia co-operans*). No life is self-producing; but when produced, though still needing nourishment and strength from without, it works also from within, for its further development. Nothing but a want of judgment could here say, that if conversion is no work of man, he only occupies the relation of dead material to it, and that it cannot be required of him. It is not required of him that he should himself *do* it, but it is that he should *suffer* it, that he should not close himself against the Spirit of God, but should let Him produce a new life in him, by the word of God. He that hath ears to hear, let him hear (Rom. x. 17; Gal. iii. 2). It is indeed one thing to receive life and quite another to give it; but to say, that he who receives life is to occupy only the relation of dead material, which is neither susceptible of life nor receives it, is foolish and presupposes a deficiency of thought concerning the relation of receptivity and spontaneity in the province of life. This deficiency, unfortunately, is oftener met with in the region of theology than in that of natural science,[1] or misunderstandings so great and so obstinately embraced by self-righteous legality would not be found. Everything in this saving doctrine depends on kindling new life, setting in motion new

[1] There is no need of even natural science to perceive, that a creature is not therefore dead or inactive, because it did not create or generate itself. Compare Luther's excellent discussion on regeneration, Walch, Part 19, p. 1745 sqq., Theses 66-71 of the first discussion: It is impossible to be justified by works, because it is impossible to be born by our works; but our works are, on the contrary, so to speak born from us. P. 68: By the same Spirit, who begot us of His own will by the word, are we called righteous, a new creature and the beginning of the creation of God (Jas. i.). 69: Who can bear this blasphemy, as though our own works had begotten us, or as though we were the creatures of our works? 70: We might then change the saying of the prophet into, It is we that have made ourselves and not God Himself (Ps. c.). 71: It is just as blasphemous to assert that man is justified by his own works, as to say, that man is his own Creator or Father—*Qui creat, recreat, qui fecit, refecit.*—August. Serm. 176, c. 5.

powers, bringing forth new fruits; and all this may very effectively take place, if it is derived not from the deadness of the old man, itself in need of quickening, but from the eternal source of life and fulness of love, from God. Irrationality, which fancies itself so rational, thinks it is a doctrine impotent, inactive, and barren of good works, although just the men who have most decidedly taught it, a Paul, a Luther, have wrought the mightiest deeds and done the greatest works. *Deus agit ut homo agat*, says Augustine; God does not work in man that man may *not* work, but that he may work aright in the strength of God, in whom he can do all things, that he could not do of himself (2 Cor. iii. 5; Phil. iv. 13).

The principle of regeneration, its productive commencement, is given in Holy Baptism. Its development would, in a normal Christian Church life, advance in gradual progression together with the natural life. In consequence however of the manifold disorders and disturbances in the Christian course of life, it is mostly connected with its epoch-making turning-points, which are fertilized by the second sacrament. Contrition and faith are always the two chief factors, from which must constantly proceed, as their product, sanctification and renewal of life in new love and new obedience. Sanctification results from regeneration, as necessarily as love in return from love, so that wherever sanctifying love is not manifested in the life, justifying love has certainly not penetrated the heart. Just because the new obedience is the necessary *result* of conversion in repentance and faith, it is not its co-efficient, and is not regarded as their third co-ordinate element, but as their integrating result.[1] The more love

[1] Constat pœnitentia *proprie* his *duabus* partibus. Altera est contritio, seu terrores incussi conscientiæ agnito peccato. Altera est fides, quæ concipitur ex evangelio seu absolutione et credit propter Christum remitti peccata et consolatus conscientiam et ex terroribus liberat. Deinde sequi debent bona opera, quæ sunt fructus pœnitentiæ.—Confess. Aug. Art. xii. Comp. *Apol.* p. 165: Nos constituimus duas partes pœnitentiæ, videlicet contritionem et fidem. Si quis volet addere *tertiam*, videlicet dignos fructus pœnitentiæ hoc est mutationem totius vitæ ac morum in melius, *non refragabimur*.

faith has received, the more it also gives; and it is the more active in love to God and man, the more love and grace are active in it. Hence its activity is not the cause of justification, but, contrariwise, appropriated justification is the cause of its activity; just as improvement in a sick man's condition is not the cause, but the effect of his cure. That justification and sanctification, faith and works, must of necessity be united, cannot be a subject of dispute between evangelical and non-evangelical Christians; the only question is, *how* they must be united. The answer of evangelical moral theology is decided that: Good may not be presupposed in man without a principle, which would be both unpractical and unscientific, but must be *produced* in him from a living Divine principle. All Pelagianism is a *presupposition* of goodness, and this is not presupposed, but begotten by Christianity. Hence too the gospel alone, especially the doctrine of justification, is the productive principle of both a new ethic life and a new science of ethics, which rejects the self-complacent assumptions connected by the old science with the old man, and derives from Christ and from faith in Him a new creation, a new form of life (2 Cor. v. 17). The more decided the assumption of any kind of good *previous* to justification as a *ground* and prerequisite thereof is denied, the more decidedly and absolutely does it become itself that cause of good, which brings forth virtues and good works as active *consequences* and fruits; and the more completely faith depends upon free grace and the perfect sacrifice of Christ, the more complete also will be the grateful love and self-sacrificing sanctification it produces. Only freely receiving produces freely giving (Matt. x. 8), only self-denying faith self-denying love, which, in contrast to the selfishness of sin, is the source of all sanctification and fulfilment of the law. The unadulterated doctrine of justification, which, in contrast to extra-Christian and man-originated morality, lays down the supreme good—Divine love—as the foundation and principle of all good, and not

merely as its object and aim (*finis bonorum*), is therefore of the greatest importance, nay, occupies the position of a principle in evangelical Christian ethics. *Dominus dat quod jubet*, what He requires from us He has first given to us; let us then love Him, for He has first loved us. All that has here been discussed—the connection of faith and love, of justification and sanctification, of the work of God and our works—is summed up very clearly in the words of the apostle (Eph. ii. 8–10), which, as introducing the following, also *conclude* the present division of the doctrine of Divine love: "By grace are ye saved through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast; for we are His workmanship, created in Christ Jesus unto good works, for which God hath before prepared us (which God hath before ordained, E. V.), that we should walk in them."

PART SECOND.

OF DIVINE RENEWING, OBEYING AND PERFECTING LOVE.

SECTION I.

OF DIVINE RENEWING LOVE.

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INTRODUCTORY REMARKS.

BY grace are ye saved through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast; for we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them." With this passage of Scripture our division on justifying love concluded, with it also we begin that on sanctifying love; for it forms the transition from the former to the latter, and clearly shows that justifying grace in Christ does not presuppose our works, *i.e.* the agency of our virtues, just because it produces them in a creative manner; and that justification cannot be derived from the old man and his deeds, but only from Christ, because it is to bring forth the new man, who walks with new love in a new life. *Sanctification* and renewal are the product, and therefore cannot be the producers, of justification. *If any man be in Christ* (be received into the communion of the Redeemer and of His righteousness), *he is a new creature,* who has not created himself, but is created in Christ Jesus unto good works; *the old has passed away* with its wrath; *lo, all has become new* in redeeming love, which produces sanctifying and renewing love (2 Cor. v. 17). The new birth, no less than the natural birth, presupposes generation, which in the wider sense forms

part of its notion; while in the narrower, justification is that which generates, and sanctification, as the new life, that which is born. Both, justification no less than sanctification, are effected by the Holy Ghost, who, as He is in the Godhead the bond of unity and love between the Father and the Son, is also the bond of love between God and man, between Christ and the Christian. It is through Him that that constant and, so to speak, intimate indwelling of the Father and the Son, promised to the loving and beloved soul, and certainly to be distinguished from momentary influences, takes place (John xiv. 23, xvii. 26). The holy love of God produces in the soul that love to God, which is the mother of all the Christian virtues, or fruits of the Spirit (Gal. ii. 20, v. 22). It is self-evident that the gracious love of God to us is no work of ours, but neither is our believing love to Him a product of our natural will, but of that love of God wherewith He first loved us, and of *His* Spirit, which bears witness to *our* spirit and inclines our heart and will towards Him.[1] They who call the love, which is shed abroad in the heart and penetrates the whole soul, the work of our will, forget that love in general, though it works, is yet no work produced by our will, being, on the contrary, the producer of all good will. Through it our heart will become willing and inclined to all good, and independently co-operate with new power, so that the work of sanctification is performed neither by God's Spirit and grace alone, nor by man's spirit and will alone, nor even by both one with the other (synergistically), but rather by both united, so that everywhere the truly human is vitally penetrated by the Divine.[2] In this case then the old rule holds good, that grace does not destroy, but heals nature,—

[1] Nulla est enim major ad amorem invitatio quam prævenire amando et nimis durus est animus qui amorem si nolebat impendere, nolit rependere.—Augustine, *de catechiz. rudib.* 7.

[2] Revera tunc per virtutem Spiritus sancti *co-operari* possumus et debemus. —Conc. Form. ii. p. 674 (Rechenb.); comp. the same, p. 680: Voluntas jam renata in quotidianis pœnitentiæ exercitiis non est otiosa, sed in omnibus operibus Spiritus sancti, quæ ille per nos efficit, *co-operatur*.

make it whole (*gratia non tollit sed sanat naturam*),—the notions wholeness and holiness being nearly related. It does not suppress the activity of the natural powers, to which, on the contrary, it gives new animation. It does this not by mere support and assistance, with which it only supplements their diseased weakness,[1] but by the new health, with which it so fills them that they are no longer in need of crutches, but act independently in that strength of God which has become their own, as the Psalmist says (Ps. lxxi. 16, xxvii. 1): "I will go forth in the strength of the Lord." This united action of God and man is witnessed to by the apostle in the apparently contradictory saying (Phil. ii. 12 sq.): "Work out your own salvation with fear and trembling, for it is God that worketh in you to will and to work according to His good pleasure;" comp. Phil. iv. 13: "I can do all things through Christ, which strengtheneth me."[2]

It is the very nature of love, that, though the special quality of the heart, it is not set upon itself, but upon another, whom it loves, and that what belongs to him belongs to it, and what belongs to it belongs to him. Hence it is not the part of love, but of selfishness, to think anything of itself, or to act as of itself (2 Cor. iii. 5). Love will, on the contrary, confess to God that *our sufficiency is of God.* Where this is misconceived, where sufficiency and virtue are ascribed, not to God, but to himself, a man leaves the bond of love, and consequently that of holiness, which consists in the penetration of the human by the Divine, and, where the former is separated from the latter, disappears. The good becomes un-good, unholy, ungodly when and so far as it is not perceived to come from God, but attributed to the merit of the creature. The loving acknowledgment, that all good is an effluence and influence of the alone good God, is itself an essential element of the good,

[1] Quasi homo conversus una cum spiritu sancto eo modo co-operaretur, quemadmodum duo equi simul una currum trahunt.—*Ibid.*

[2] Comp. Harless, *Christliche Ethik*, 4th ed., Stuttgart 1849, § 23, p. 97 sqq.

which in every province of life must prove itself such by fulfilling the first commandment, to give glory to God alone, and to love Him more than itself. From the very circumstance that we must love Him with all the heart, with all the soul and with all the mind, it necessarily follows, that not only all our being, but all our action must, to correspond with the law of God, be animated and decided by Divine love, and that where and when there is a *deficiency* of this love, a *defect* exists, through which what was otherwise naturally good becomes defective. This is the reason why a goodness which is without God has no value before Him, why a morality which is without religion, a self-prescribed righteousness without faith (the *justitia philosophica* of the symbolical books), finds no recognition within the province of the Church, and why whatsoever is not of faith is sin before God (Rom. xiv. 23). Before him, the holy God, not a merely abstract and therefore defective morality, but, on the contrary, a holy, *i.e.* a religious morality, consecrated by a believing relation to Him, in other words, sanctified by Divine love (*justitia spiritualis seu cordis*), alone avails. In short, as the theological morality, which proceeds from God, teaches, what is pure and good in man is from God, and what is not from God is not pure and good. Philosophical morality, on the contrary, which starts only anthropologically and autonomically from man as the creator of his works, regards his righteousness as really the work of his reason and will (*justitia rationalis seu liberi arbitrii*). Such self-created uprightness may indeed be highly esteemed in the province of external life,[1] but to regard it as pure and *sufficient*, is to exclude Christianity,[2] whose holy ethic, not of human, but of Divine origin, is really based upon the

[1] Comp. *Apol.* p. 64 (Rechenberg): Libenter tribuimus justitiæ rationis suas laudes.

[2] Si hæc est justitia Christiana, quid interest inter philosophiam et Christi doctrinam. Si justificari possumus per rationem et opera rationis, quorsum opus est Christo aut regeneratione? Nihil intererit inter justitiam philosophicam et Christianam.—*Apol.* pp. 61, 62.

theology of Father, Son, and Holy Spirit. This difference between human and Divine, or Aristotelian and Christian ethic, was so clearly perceived by the Reformers in their ethic opposition to the Pelagianism and Rationalism of their days, that the deviation from evangelical truth never in modern times showed itself greater, than in the renewed gross misconception of this difference between an anthropological, philosophical, and a theological, Christian morality, or in the obliteration of the contrast between a righteousness which impure man can of himself effect, and a righteousness which God's pure grace effects in him. And where the distinction has not been entirely given up, and some amount of justice has been done and honour allowed to Christianity in the matter of morality, it has still been for the most part supposed, that we owe to it only the confirmation or the extension of philosophical morality,[1] or perhaps some sort of better assistance to the natural power for good. This would make the difference at most one of degree or quantity only, and Christianity merely a praiseworthy addition to the natural human. But the difference is, on the contrary, a contrast of principles. In philosophic ethics man is the principle of his self-righteousness and the author of his own good, and God only co-operates with, or supplements, or rewards his efforts. In evangelical, theological morality however, Divine love is the productive principle which fills a believing man with new, pure love and Divine life, in virtue of which he now does works which are wrought in God, and which, the more they

[1] Audivimus quosdam pro concione Aristotelis Ethica enarrare. Vidimus extare libellos, in quibus conferuntur quædum dicta Christi cum Socratis Zenonis et aliorum dictis.—*Apol. ibid.* It is just the same in our days; comp. the excellent remarks of Hundeshagen, *der deutsche Protestantismus*, p. 20 sq., on Humanism and Rationalism in the times of the Reformers. It is there very lucidly shown, that this Rationalism just then flourished most in Italy and Rome, and that the opposition of the Reformers was frequently just the same as that of rationalistic and evangelical theology at present. See also on this affinity, my contributions to the defence of evangelical orthodoxy (Heidelb. 1825), which in many other points no longer satisfy me.

are the result of Divine love, the less they have of human merit and the more of genuine Divine value. We now proceed to the consideration of sanctifying love, as in the first place purifying.

CHAPTER I.

OF PURIFYING LOVE.

Faith both receives the holy love of God in justification, and brings forth the love of man, which sanctifies, by first of all *purifying* the heart from the impure dominion of selfishness (Acts xv. 9). That with this, which cleaves to the central point of the soul, to the ego, the whole heart and mind of man is interwoven, needs no further proof, and that this selfishness cannot purify itself, nor this selfish being deliver himself from himself, is undeniable. As surely as selfishness, and with it all sin, springs from the ego, *i.e.* from what is most especially the creature's own, so certain is it that love, which combines *ego* with *tu*, man with his fellow-man and with God, is of higher, of Divine origin. The loveless cannot make for himself a pure, a loving heart, surpassing himself, but the Creator alone, who is love, creates this heart, creates love, pure love (Ps. li. 12). Even natural love, the love of husband, parents, children, down to the love of one's country, is not a feeling manufactured by man (the more it is so the less sincere it is), but created by God in the heart. And where this feeling, which releases man from himself and unites him to his neighbour, has died out in selfishness, it is the same God (*qui creat, recreat*) who reanimates it, and where it is corrupted by the impure lusts of self-love, purifies and sanctifies it by the renewing power of that love to Himself, the Holy One, which subordinates to itself and thereby duly orders all other love; for what else is virtue, Christian virtue, than *duly ordered love?*

The *purification* of the heart by believing, self-denying love, is thus no human work or merit, and that for the reason already mentioned, viz. that love in general is not such, but, on the contrary, a good gift of the alone good God; nay, His best gift, for He is Himself love, and what better can He give than it, than Himself? It was by inspiring him with love, which is the Godlike life of his soul, that God created man in His own image (comp. Div. I. of Primary Love), and it is by inspiring him with grace, or reconciling and sanctifying love through the Holy Spirit, that He renews that image and banishes the impure spirit from his soul. Not then the free, or properly the unfree, because sinful, will of man (*liberum arbitrium*), but Divine love alone can *purify* the human heart from that ungodly selfishness, which is its original sin. The will can restrain its grosser outbreaks, for the hand and foot and mouth of man are in its power, and it can constrain them to rightness of action (*justitia operum*), and resolve upon the performance of good works, but it cannot make its unrighteous heart good and righteous (comp. Augsb. Conf. Art. 18). False love, *i.e.* selfishness, is only overcome by true love, *i.e.* the love of God; the unclean spirit yields only to the Holy Spirit, which equally sheds abroad in man's heart the love with which God loves him and the love with which he loves Him again. Thus alone is sin, which is just the impure love rising from the source of the selfish ego and overflowing the whole nature, expelled. It cannot be washed clean in its own impure flood, cannot be baptized in itself, but must be baptized in the holy death of Christ. Just so far as any maintain the purification and renewal of man by himself, do they deny his old impurity. They by no means solve the problem in question, viz. how the impure is to become pure; for they either deny the impurity or maintain the irreconcilable contradiction, that purity may arise from impurity. The selfish ego is impure, and has cooled down and congealed into itself, and with it the whole nature is diseased and emaciated,

and the more it seeks, the more it loses itself and perishes in itself. But when despairing of itself it perceives and accepts in faith the love, with which the Son of God compassionately loved it and died for it, then selfish coldness begins to melt, through the warmth of such pure love, into surrender to the Lord, and in this melting it is purified. Now the ego lives no longer in itself, whence flows all impure life, but in Christ and Christ in it, and the erring creature now finds, not in itself, but in the Redeemer, the true centre of its life, and the living source of all purification. Such is the nature of regeneration in Christ, whereby not so much the substance or nature, as rather the subject or human personality is renewed, a new ego implanted which bears the consciousness of its life's foundation, not in self-love, but in the love of the Redeemer. It is thus that St. Paul describes it in that glorious passage, Gal. ii. 20, comprehensible to all, who know the nature of love, incomprehensible to the egoist, who loves only himself. This is that not-living and yet living, that death and resurrection of the ego in the love of Christ, of which the great apostle says from his inmost experience: "I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live in the faith of the Son of God, who loved me and gave Himself for me." Without this faith there is no regeneration, no new creature, but everything remains in the selfish state of the old Adam. The love of Christ, wherewith He loves us, and in which we live by *believing*, and that wherewith He is loved by us in return, and in which we live by *loving*, is renewing, purifying and sanctifying. The love wherewith He loved us, wherewith the Father gave Him and He gave Himself for us, is the holy love of Divine self-sacrifice, which, when it is perceived and received by faith, unlocks the fast-barred nature of selfishness, penetrates into and enlarges the narrowed heart, and forgiving all its enmity against God, and making it taste His kindness, overcomes its former ill-will by conciliating goodness. There is nothing

purer, nothing holier, than this love, this grace, with which the Son of God left the bosom of the Father and descended into the depths of His sacrificial death for enemies who deserved death themselves, and then also seeks to enter, with the redemption He has obtained, and so to dwell in the hearts of sinners, in whose place He stood, that His death may be their death, His life their life; for if one died for all, then all died; and He died for all, that they who live should not henceforth live unto themselves, but unto Him who died for them and rose again (2 Cor. v. 14, 15). The moral, the sanctifying, because self-immolating power of our Lord's vicarious offering consists in its transposition of Himself into us and us into Him; its placing of His pure nature in the place of our impure nature,[1] and, by this *translatio personæ*, this transference of the Divine personality into the human, and of the human into the Divine, together with the mutual communication of properties, of guilt as well as of righteousness, its conversion of the sinful ego of man into another, which dies to itself in Christ, and rises again to a new life through faith, as the apostle says in the above-quoted passage: I live, yet not I, etc. This is the mystery of the new birth in the Spirit. Where the gracious, self-imparting love of Christ flows into the soul, it is washed, baptized in purity, and saved and sanctified by faith in the Beloved, who gave Himself for it that He might sanctify and cleanse it with the washing of water by the word (Eph. v. 26). For Holy Baptism into the death of the Lord already pours out upon us the grace of our Lord Jesus Christ, the love of God the Father and the communion of the Holy Ghost. This is its intention, which it also fulfils in those who grasp by faith the fulness of its blessing, on which account the apostle also calls it the laver of regeneration and renewing of the Holy Ghost, which the mercy of God shed on us abundantly through Jesus Christ our Saviour (Tit. iii. 5, 6). It is clear from this passage, that

[1] Comp. on this γλυκεῖα ἀνταλλάγη, the Epistle to Diognetus, c. ix.

from baptism onwards, the pure Divine love, wherewith we are first loved, and which is shed abroad in our hearts by the Holy Ghost, who at the same time produces faith in it, is first assumed as the principle of the sanctification, purification and renewal of our nature. This love is consequently not some transitory property or abstract disposition of God towards us, but, being one with the Divine nature, is its gracious entrance into and indwelling in the human soul, is the presence in us of the Holy Ghost, who proceedeth from the Father and the Son. The words with which our Lord concludes His prayer to the Father (John xvii. 26): I have declared unto them Thy name, and will declare it, that the love wherewith Thou hast loved me may be in them and I in them; and the kindred passages in John xiv. 23 and elsewhere, of making an abode with the believer, plainly show that an inward contact, a penetration of the human by the Divine (*unio mystica*), is here meant, which, effected by the personal union of the Godhead and manhood in Christ (*unio hypostatica*), sanctifies and purifies human nature, and renews therein the image of God. God dwells, Christ dwells in man, and man in Him, by love, not as though any mingling or identification of the Divine and human natures took place, for this would not be love, whose essence always consists in the union of the distinct. They remain diverse and essentially different as the created and the uncreated, and yet are made like and united by the fervour of love and its return. It is not from afar, but as indwelling (immanent), that the Holy Spirit of the Father and the Son bears witness to our spirit, that we are the children of God.[1] Thus is the spirit of man consecrated and anointed by the Holy Ghost, without whose consecration all human contrivance and effort, however civilised or moral, are nevertheless ungodly, selfish, profane and impure; while with His unction, on the other hand, every action of

[1] The Conc. Form. p. 698, rejects as an error: quod non Deus ipse, sed dona Dei duntaxat in credentibus habitent.

man acquires a priestly character. The ethic is unholy, and therefore brings no healing, no wholeness, which does not proceed from the Holy Spirit, through whom alone the personality of man, received into the love of the Divine Persons, is purified from selfishness.

The impure affections of selfishness (*concupiscentia*) are, as has been shown (Div. I. on the Doctrine of Sin), of three kinds. It is that root sin, which, in contrast to the righteousness which consists in duly ordered love, is disordered love, the love of the world above God, of the creature more than the Creator. As false self-estimation or over-estimation of the subject, it becomes *ambition* in all its forms, from petty vanity to great pride; as over-estimation of the object it becomes *covetousness*, from the imperious lust of conquest down to niggardliness and cringing; and as over-estimation of the circumstances of the subject as conditioned by the object, it becomes *love of pleasure* in all kinds of disorderly and impure lusts. The greater the disorder, the greater also is the opposition between its forms, or rather its deformities, of which one is ever pressing into the place of another, while the peace, which can only result from order, is never attained. Thus the will is incapable of driving out these evil spirits by which it is itself influenced. On the contrary, an impure affection yields only to a pure one; only humility can cleanse the heart from pride.

With respect then, first, to pride or ambition, this form of selfishness rests upon the self-exaltation of the ego, which seeks its own glory and not the glory of God, and desires, in opposition to the first commandment, to be itself lord and master, by its own reason, power and righteousness. The more self-satisfied and self-complacent it is, the more it displeases God; its self-praise is abhorrent; its self-love suffers no other love to thrive; ambition is quite captive to self-seeking, and the ego cannot release itself from such self-imprisonment. It is however released, as soon as it receives

by faith that free love with which the Son of God, and in Him the great God Himself, abased Himself even to human meanness and poverty, and sacrificed Himself for it to make it His own.[1] When this humility and this self-sacrifice of Divine love is believed in, all the pride of the ego is surrendered to it. Only they who do not believe it, or will not hear its word, can resist this humble and therefore deeply humbling power of the love of Christ. It is because it is so hard to him to surrender, that the natural man often so long resists or evades it, until it is too strong for him, and all his pride has to bow before the condescending majesty of the Lord. Where is the glory of the flesh before the eternal Word, who became flesh, and from the manger onwards both veiled and manifested His glory in the form of a servant? Who would dare to set up his merits in the presence of such fulness of grace, and what other righteousness has any value here, but the humble righteousness of the forgiveness of sins for his sake, but justification through faith in Him? We are justified without merit by His grace, through the redemption that is in Christ Jesus (Rom. iii. 24)—this it is which brings down all pride, not in the hard, discouraging, crushing manner of the law, but in the gentle manner of the gospel, which, while it humbles, also elevates, and while it kills the old man, also quickens the new. Arrogance, self-complacence, vanity, conceit, envy are crushed by the cross of Christ, as soon as a man believes that it was erected for him, and that the Lord of glory bled on it for him. The blood of Jesus Christ cleanses from all sin, even from pride, for it was for this very sin, this chief sin, that it was shed in the humiliation of the Son of God, which was so profound just because the pride of man, which it expiated,

[1] Augustine incomparably says: Quas ita laudes caritati Dei dicamus, quas gratias agamus? Qui nos ita dilexit, ut propter nos fieret in tempore, per quem facta sunt tempora, ut homo fieret, qui hominem fecit, crearetur ex matre, quam creavit, portaretur manibus, quas formavit, et in præsepi muta vagiret infantia verbum, sine quo muta est humana eloquentia. Vide, o homo, quid pro te factus est Deus; doctrinam tantæ humilitatis agnosce. —*Serm.* 188 *in natal. Dom.* (Opp. ed. Bened. tom. v.)

had so highly exalted itself. Thus does Divine humility abase human pride, and that not only by the holy greatness of its example, but still more by the compassion with which it took upon it the guilt of this pride and bore its sentence of death. The royal Head, covered with blood and wounds, suffered the deepest shame, and the Lamb who bears the sins of the world bore pride also on the cross; all lofty heads must then be bowed down. The Lord having in His condescension walked on earth not to rule but to serve, and to give His life a ransom for many, changes by His Holy Spirit all desire of ruling in His faithful servants into humility, *i.e.* serving love. It is true that the consciousness of sin and guilt is an intrinsic element of humility in *sinful* man, but this grace is by no means based only upon conviction of sin, but essentially also on the perception of the relation of the creature to his Creator and Lord, which is just what sin misconceives, nay, is based in general on the nature of love, inasmuch as this lives for and serves not itself but others. Hence it filled the first man until he gave audience, not in obedience, but in self-glorification, to the vain temptation "to be as God," and he lost it when he rebelled, however painfully conscious he afterwards became of sin and separation from God. The good angels are humble as *ministering* spirits, so are children, over whom they rejoice, and whom we are to resemble (Matt. xviii. 4, 10).[1] The sinless second Adam was full of humility in His form of a servant (Matt. xi. 29), and the higher and greater He Himself was, and the greater the love with which the Son of God and the Lord became the servant of God, obedient even to the death of the cross, the deeper was His humility.[2] Certainly then humility cannot be said to decrease in man with the decrease of sin; the humility of fear and trembling may indeed do so, but not that of love and self-

[1] Pia humilitas est sancta infantia.—August. *Serm.* Opp. tom. v.

[2] Eum certe humilem non iniquitas, sed caritas fecit.—August. *de sancta virginitate* 38, Opp. tom. vi.

surrender, which increases with the increase of love. The humility of the regenerate is, like that of the Lord and of His angels, by its very nature *ministering love.* It is this because it loves, above all, the Lord, whom one cannot love without serving and giving himself to Him, who gave Himself for us. Justly does a modern poet say, that looking at its great pre-eminence, there is no other liberty than love. We feel, indeed, that it rules us, makes use of us; the pride of self-consciousness resists such rule, and either will not acknowledge it, or does so reluctantly, till love conquers, and the humility of willing service works, though far more submissively than unwilling service, at the same time free and not servile, like the latter. The service of love, because less selfish, is also far humbler than that of fear. In presence of the Redeemer's glory there is no other relation for the redeemed than that of ministering love, of pure humility, which knows no other glory than His, which feels cured of consuming ambition and happy in the Lord. The soul's unhappiness is just this, that having turned from God, she has lost, and is therefore without a master; and, left to her own will, is driven hither and thither, now defiant and now again terrified, until she has found one where she did not seek Him, in the Son of God on the cross, who, though her Lord, has not commanded, but wooed and won her by the power of His suffering love,[1] to be His own, to live under Him in His kingdom, and to *serve* Him in loving humility, without which there is no happiness. Hence there is no cure, no healing, without the Lord, because He alone can cure the pride, through which the fallen soul ever falls more deeply the higher it would exalt itself, until the humility of Divine compassion again raises it up, by humbling and at the same time making it happy.[2]

As ambition is the chiefly *personal,* so is covetousness the

[1] Mortalis venit, ut mortuum quæreret moriendo.—Augustine.

[2] See Aug. *Serm.* 188 *in natal. Dom.* (Opp. tom. v.): Tantum te pressit humana superbia, ut te non posset nisi humilitas sublevare divina. *Ibid. de*

chiefly *objective* form of selfishness, into which second form the former easily passes as proud, far-soaring thirst of power, and also sinks as defiling avarice, which is the very narrowest concentration of selfishness. The opposite of covetousness is *imparting love*, by it alone can the human heart be cleansed from that unloving passion, which desires the gifts of God for itself alone, would have the good things, which are but for a time, for its exclusive possession, and, provided it may gain the world, cares not for the loss of the soul. To this belongs that service of mammon (Matt. vi. 24 sqq.) which cannot be united with the service of God, which will not suffer Him to rule alone, or even at all, in the soul, and therefore stains it with idolatry and ensnares it into a heathenish dependence upon the creature, which it serves instead of being served by it. Nothing can release a soul, set upon its possessions, from the bondage into which it is sold to this world's goods, but the ransom, the redemption of Him, who did not avariciously grasp at being equal with God, but deprived Himself and became poor for our sakes, that we through His poverty might be made rich. The riches of His imparting love, justification through grace, the peace of God, the participation of eternal salvation and life, which He offers,—these heavenly possessions, received and grasped by faith, allay the longing and thirsting of the soul for that supreme good, for want of which it seeks to satisfy itself with those earthly goods, which, instead of satisfying, do but increase its desires. Nothing but the filling of the soul with the true and pure good can cleanse it from its false endeavours after false goods; only the possession of God can free it from that passion for possessing, which the whole world cannot appease (Ps. lxxiii. 25). Nothing then but faith, since it is the possessing of God and receives

catechiz. rudib. 8 (tom. vi.): Magnus tumor noster majore contraria medicina sanatur; magna est enim miseria, superbus homo, sed major misericordia, humilis Deus.

the communication of His love, can purify the heart from covetousness. And this it does not only negatively, but also positively, the reception of the imparting love of God producing also at the same time the imparting love of man, the love with which he relaxes his selfish hold upon the gifts of God, and freely and willingly ministers to others, as a good steward, of the manifold grace of God (1 Pet. iv. 10), the gifts he has himself received. He who has experienced mercy will now show mercy, not unwillingly, but with cheerfulness (Rom. xii. 8). This he proves by works which are the opposite of unmerciful avarice, especially by doing good and communicating, by the care of the poor and sick, by alms-deeds (ἐλεημοσύνη) in the comprehensive sense of the word, as including also spiritual gifts and assistance, with constant reference to his merciful Lord (Matt. xxv. 35 sqq.).[1] There is no response to His compassion but that which we exercise towards the poor and suffering, whom He by His compassionate suffering represents. The avaricious has no neighbour, his fellow-man is an alien to him. The love of one's neighbour only exists where the sufferings of a fellow-man touch the heart as if they were its own, where compassion suppresses its selfishness and avarice (Luke x. 37).

But the heart of the justified man must be purified not only from avarice as the objective, but also, thirdly, from the love of pleasure as the *circumstantial* form of selfishness. This takes place through faith, which, receiving the righteousness of the Lord in the Holy Ghost, participates not only in His condescending and imparting, but also in His *renouncing love*. The opposite of enjoyment is renunciation or abstinence.[2] There is a self-pleasing love which seeks only its own, the longer its quest, the greater and more impure its zest. The

[1] Ei damus, qui dedit, quod demus. Christus dat de cælo, accipit in terra. Donat et eget. Eget Christus, quando eget pauper.—August. *Serm.* 38, 42, tom. v.

[2] Comp. August. *de continentia lib.* Opp. tom. vi. c. 7: Non expugnat *concupiscentiæ* malum nisi *continentiæ* bonum.

love of the Lord who suffered for us was anything but a self-pleasing love, it was love self-renouncing, down to the lowest depths of deprivation, obedient even to death on the cross. Though He was the Son of God, yet learned He obedience by the things which He suffered, renouncing dominion and all its glory, and shedding, in the form of a servant, tears of suffering and compassion (Heb. v. 7, 8). He, the Lord of the world, had not in it where to lay His head, He renounced His own will for obedience, His own possessions for poverty, and repelled every temptation to selfish enjoyment (Matt. iii.). Not that He lived a human life in appearance only. No, as the children were partakers of flesh and blood, He likewise Himself took part in the same.[1] He ate and drank as a real man for the nourishment of His body, and not only sanctified every enjoyment by thanksgiving and blessing, but also renounced every impure and merely self-aiming enjoyment, and walked in the flesh only to offer it to God in holy discipline and in the service of love. It was not for His own sake that He offered this sacrifice of renunciation, it was not His own guilt that He desired thus to expiate, not to earn a merit of His own, as certain ascetics, of whom indeed renunciation, but not renouncing love, may be predicated, for this only exists where the renunciation is for the sake of others, not of self. This was the case with the Lord, who emptied Himself for the sake of poor sinners. The cross of Golgotha is the very climax of His self-renouncing love,[2] it was there that He sacrificed Himself, that He gave His body and shed His blood

[1] In the above-quoted work, Augustine most decidedly refutes the notion, that the flesh, the body or sensuousness, is in its nature bad and to be mortified, c. 20: Non mala est caro, si malo caret, id est, vitio, quo vitiatus est homo, non factus male, sed ipse male faciens; ex utraque enim parte, id est, et anima et corpore, a bono Deo factus bonus, ipse fecit malum, quo factus est malus.

[2] Comp. Sckenkel, *die religiosen Zeitkämpfe*, Hamburg and Gotha 1847, p. 450 sq. The conflict of our times must decide between the Christian principle of self-sacrifice and the modern one of selfishness. In Christ Jesus Himself the former was personally and historically fulfilled. His life and death was the greatest *sacrifice*, and His love consists in renunciation and denial; the symbol of this principle is the *cross*.

for the remission of sins. With this His most holy sacrifice He sprinkles His people in baptism, and gives it them to feed on in Holy Communion. They who receive it in faith, and thus feed upon the sacrificing love of their God, must be cured of carnal love of pleasure; it is the cross that kills it. Self-surrender produces self-surrender, and sacrifice a sacrifice in return; what the commandment could not do, the love of the Lord does, who, depriving Himself for my sake, moves my heart to renounce for His sake the lust of the flesh, the lust of the eyes and the pride of life. The inscription of the *Ecce homo:* I did this for thee, what dost thou do for me? is inscribed ineffaceably on the heart. Only belief in love crucified for us [1] gives chastity the power to crucify the flesh with its lusts and desires, and to present the body a living sacrifice, holy and acceptable to God (Rom. xii. 1). That which apart from Him was self-torturing, gloomy, Manichæan asceticism, becomes in loving imitation of Christ a wholesome and purifying discipline and a fellowship in suffering, which, though it causes pain, heals and has, in the midst of bitterness, a sweetness of its own, as an old hymn says:—

Dulce mihi cruciari
Parva vis doloris est
Malo mori, quam fœdari
Major vis amoris est.

For this purpose then did the salutary and chastening grace of God appear, that we, in virtue of the pure love, which it produces, might deny ungodliness and the worldly lusts of love of pleasure, avarice and ambition, and live soberly, righteously and godly in this present world (Tit. iii. 12). The more thoroughly the power of purifying love works, the more deeply does man perceive his impurity, and penitently confess it, as St. John says (1 John i. 9):

[1] See the excellent saying of Ignatius in his Epistle to the Romans, chap. 7: "My love is crucified, and there burns not in me a fire that loves matter, but there flows in me the living water which inwardly says: Come to the Father."

If we confess our sins, He is faithful and just to forgive us our sins and to *cleanse* us from all unrighteousness. This is the promise of the gospel, which, because so much of the impurity of the old corrupt nature still cleaves to us, must be continually realizing its power and truth in us, and upon which St. Paul grounds the exhortation, that seeing we have such a promise, we should *cleanse* ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God (2 Cor. vii. 1). We are to perfect holiness not only in the love, but in the holy fear of God; for as soon as we begin to seek it, the contrast between evil and good, purity and impurity, being made more decidedly apparent, and therefore the responsibility and damnableness of sin increased, the thought of falling back again and becoming captive to it, or defiled with it, cannot but excite within us a greater fear than any former entanglement therein. How shall I do this great wickedness and sin against God? Such is the expression of a cleansed and sanctified man's fear of God, a man who, amidst enticements and temptations within and without, perseveres in holiness and perfects it. Certainly such perseverance and perfection can only come to pass in virtue of continuing grace (*donum perseverantiæ*) and the co-operating will, which as sanctified keeps itself and the whole man faithful in purification and active diligence, and strong in the Holy Spirit, fights the good fight against the impurity of the flesh to the end (2 Tim. iv. 7). As often as it yields through weakness or cowardice to impure lusts, it is chastened, but if it fights faithfully and boldly, it wins the crown (2 Tim. ii. 5).

CHAPTER II.

OF UNITING LOVE.

Purifying love, in proportion as it overcomes the selfishness which separates, becomes *uniting* love. It is the nature of love in general to unite, and as our God, who is Love, is the one God, He is for that very reason also the uniting God, and would have men to be united in love both with Himself and with each other. And as in Himself He is distinguished into three Persons and is yet One in the one nature of love, so too the variety of created beings does not separate the all-embracing oneness of His love. On the contrary, it is just this love which produced both the multiplicity of the creatures and their association and unity, and is the ground of all harmonious order in variety in the universe.[1]

That man was made first for union in personal love with God, is already implied in the notion of the Divine image, and is expressed, as the Divine will concerning all human beings, in the first commandment to love God with all the heart, with all the soul and with all the mind. That man was made secondly for personal union in love with other human persons follows, as the Divine will, not only from the second commandment to love his neighbour as himself, but also from his appointment for marriage and family, as these are rooted in his birth and inherent sexual nature. *Religion* and *marriage*, the sacred alliance of man with God and of man and wife, both coming forth even from creation, as constituent of human nature, and sanctified by Divine command, are those fundamental bonds of human society, by which it is ever entering into new combinations and is organically combined for dominion over the earth in the

[1] Ordinate temperatura partium, pax omnium rerum, tranquillitas ordinis, ordinata concordia, comp. August. *de civit. Dei*, xix. 13.

service of God.[1] This organic structure of this bond is the result of difference of sex and of those other natural distinctions among men, which are intended for mutual completion, both in physical and psychical respects, none being by nature *equal* to another, while all are more or less similar. The family is that primitive state,[2] based neither on human invention nor appointment, but upon Divine institution, order and subordination (*honour* thy father and thy mother), in which the rulers are beforehand already given to descendants, and certainly not appointed from beneath.[3] With the family, which is an organism not of equal but of differing members, is combined by birth, kinship and inheritance, as also by alliance, agreement or subjugation, and especially by a common tradition of religion and duty, various connections of superiority and subjection, which ever more and more extend and establish the sphere of the family, with the possessions and property on which it is based, under the power of parental heads. Thus already existing and directing rulers are ever presupposed, who are always older than their subjects, and though often conditioned, yet by no means first set up by them. The real basis of the notions of the race, the tribe, the nation, is common descent, community of *Father*-land, as also common parentage is always manifested by oneness of *mother*-tongue. Fatherhood, monarchical authority, everywhere appears as that which is primarily constitutive of human society and association. A church or parish (*Gemeinde*) is not, like a flock, an aggregate of heads, a certain number of inhabitants, but a union of

[1] Compare the discussions, abounding in truth and intellect, of Stähl, in the first division of the second vol. of his *Philosophie des Rechts nach geschichtliche Ansicht;* also Book ii. sec. iii. on the Family.

[2] This is perceived also by Dahlmann, *Politik*, § 3. The state is primitive. The primitive family is the primitive state, every family viewed independently is a state.

[3] Comp. the development of the fourth commandment, *Catech. maj.* p. 439 sqq., and Luther, Walch, Part 3, p. 1654: Here is the first government, whence all other governments and powers originate; also Part 4, p. 2652 sqq.

families with their heads and retainers under common authorities, with a common sanctuary (church and school). Of combinations of such human communities, which were not artificially constructed, but grew up conformably with Divine order, is formed according to the will of God, by a development which is both natural and spontaneous in a historical and lawful manner, amid peaceful or warlike circumstances, the state in its narrower or broader extent, and its legal institutions. This, the largest circle, with its uniting and ruling centre, includes and regulates not only all the smaller family circles and local communities, but also many larger fellowships, *classes*, and callings,[1] and affords space and superintendence to the most varied associations and corporations, both for material and intellectual objects and for artistic and scientific pursuits.[2] Each of these circles, which mutually limit and complete each other, has its customs, its privileges and its heads, and is thereby incorporated into the organism (constitution) of the whole, whose members are dependent on the sovereign authority, in other words on their legitimate ruler, but who on their part also limit him by their privileges, so that no unlimited power, no despotic absolutism, whether of individuals or pluralities, takes place. Hence states may, according to the natural, historical, and religious peculiarities of the races and tribes composing them, fashion themselves into different forms of government. These, however much they may differ, have nevertheless equal right within their different realms, just as the different peculiarities and endowments of individuals have in a small circle. Hence it is an unhistorical and falsely doctrinaire proceeding, to regard one form of government as normal for all nations, although the monarchical is undeniably the nearest to the Divine primitive type. The view, grounded upon repeated

[1] Comp. Stähl, *ibid.* Book iv. sec. 1 sqq.

[2] Comp. Rothe, *theolog. Ethik*, Book ii. : The several circles of the moral community, pp. 1–99 and 100–145.

observation of human nature and history, of the Divine institution and historical organization of the state, proves its truth even by the circumstance, that all the factors regarded as constitutive of the state by the different onesided theories, find their partial acknowledgment, as actual moments in the course of its development, and the formation of its judicature and constitution, while they cannot be recognised by science as original autonomic founders, but have also, like the hypothesis of the social contract, been long ago rejected as such. It must therefore be regarded as an intellectual retrogression, nay revolution, in misconception and denial of all history and its right, and of all natural superiority and inferiority, without which order cannot exist, to found the state anew, according to the groundless theory of the sovereignty of the people, upon the inorganic *number* of its inhabitants, original electors, or aborigines,[1] and in disregard of all differences of quality to entrust sovereign decisions to the quantitative preponderance of mere numbers or taxpayers, a state of things which subjects justice and law to the caprice of the stronger majority, and despotically sacrifices the rights of the weaker minority. This is the unjust state of revolution, the state of force of the mischievous year 1848, which denied the religion of redemption, and which if it had been fully carried out, could certainly in no respect be called a Christian state, and so far as heathenism still designates a religion, might even have laid claim to the title of heathen. It is the atheistic, the godless state, which would give up conscience as well as religion. But Divine justice is stronger than all the force of human injustice, and will, as experience shows, ever and again overcome it.

It is not our intention in this place, where only the ethic outlines of evangelical moral theology are to be given, to enter into a political discussion on the formation and constitution of civil and political relations. This only

[1] This is in fact not a *broad* but an extremely narrow and exceedingly onesided foundation, which is also not essentially improved by a property qualification.

must be insisted on, that as surely as man is created by Divine love, so certainly is he intended for the association of love, and that consequently love and its fidelity are the original and permanent *moral* ties of all human society. These are ever and again generated from the sacred and venerable soil of religion, marriage and the family, and they incorporate individuals into the organism of the whole, and that by no means in merely fraternal equality,[1] but in all those gradations, which correspond with the original members of the family. However variously then these dispositions may be modified, according to the variety and degree of individual position, alliance and calling, they are everywhere essential to the origin and permanence of all human society. For this is always founded upon the fact, that man does not live for himself only, but in, with and among his neighbours, in other words that they live for each other, and this is the nature of love and fidelity. Now it is just as certain that selfishness has with sin everywhere penetrated human nature and dissolved and in many ways broken the fidelity of love towards God and man, nay, has substituted indifference and burning hatred for its uniting kindness, and has thus affected and endangered all human ties in their inmost source. As sin separates man from the Lord his God, so too does it from his human superiors and neighbours; and as with love the freedom of his alliance with God retires and he now becomes subjected to law, so too is it with the freedom of the marriage tie and of family union, for the maintenance of which not merely the freedom of love, but the bondage of subjection is now needed for self-willed members. He that doeth sin is the slave of sin, and all the slavery in the world, whether in the home, the Church, or the state, is of this origin. Hence with the fall, which originated through the undue exaltation

[1] It is the fundamental falsehood of the French Revolution to substitute equality for liberty, and thus to deprive all that is above the level, of its liberty.

of the woman, is presupposed her subordination to the will of the man, and all other subordination and the power of the ruler against the refractory are consequently enhanced. Disobedience and rebellion being everywhere combined with sin, a power of compulsion and punishment is everywhere conceded to superiors, and rulers bear the sword, on account of justice and of God, for the punishment of those who, resisting them and in them the ordinance of God, do evil (Rom. xiii. 2 sqq.). The main object of this sovereign power is to maintain inviolable the Divine ordinance, its justice and law, against the opposition of the evil and the tyranny of the unjust. It is true that the just administration of this supreme power is a benefit even to sinners, and that punishment, by externally restraining their rebelliousness, has a preserving and an ameliorating effect, since impunity would make them still worse. But such legal restraint of the lawless has as little the effect of inwardly improving them as the law itself, which indeed brings a man to the knowledge of sin, chastises and rebukes him, but does not create a new heart, a new love within him. On the contrary, it works wrath by reason of mutual displeasure (Rom. iv. 15). To this must be added that the superiors who administer the law are, as well as their subjects, affected by human sinfulness. As therefore selfishness excites the latter to resistance and rebellion, so do these frequently oppose them with the reaction of oppression, and this action and reaction, with their harsh friction, prevent the attainment of freedom and true union, and on the contrary affect or threaten all human associations, so far as they are not still kept together by Divine power and grace, with the curse of discord and dissolution. Such is the perverse condition of all human society in the absence of that reconciling and uniting love, which arises only from faith in the gospel.

It is the grace of reconciliation, which appeases the animosity of selfishness, it is redemption, which releases from the oppression of these ties and delivers from the constraint

of the law without destroying it. On the contrary, it gives new and free authority to its obligation by uniting love, and effects a willing and harmonious fulfilment of its commands in the various departments of life. The distinctions of life are ordained of God, who has formed the organism of the family, as also those of the Church and the state, of naturally differing members (comp. 1 Cor. xii. 14 sqq.), and has made the human race to consist of the many members of various nations and tribes. That distinctions should have become separations and divisions, that variety of powers should have broken out into hostile oppositions, and that free alliance should often have been converted into enforced vassalage, is the consequence of sin, which is enmity against God and against one's neighbour, and has introduced the shrillest discord into the harmony of the world. The gospel of reconciliation and of the forgiveness of sins breaks the hostile violence by the might of grace, which we have seen to be God's love of enemies; it repels the accuser by annulling the accusation of the law, whose righteousness is fulfilled in Christ, by absolution; it extinguishes the wrath of violated justice and unexpiated guilt by Divine mercy, everywhere disarms hostility by the love of the Mediator, and dispenses from its abundance of grace peace on earth and goodwill towards men. The love, which arises from faith in the gospel of the forgiveness of sins, is a *forgiving* and compassionate love; having received forgiveness and mercy, it is also inclined to bestow them; the petition: *forgive us our trespasses as we forgive them that trespass against us*, unites God and man in the bond of reconciliation. *Forgiving love is uniting love*, it abolishes hostile separations, it joins those who were for want of love severed, and it brings it to pass, that those, who could not or would not bear, now forbear one another in love, and that with all lowliness and meekness and with long-suffering (Eph. iv. 2), because the believer always feels himself borne with by these virtues in the grace and patience of Christ.

From such Christian love, resting not on the ties of nature but of the Spirit and of grace, the unity of the Spirit in the bond of the peace of Christ increases (Eph. iv. 3), a bond which tightens afresh the ties of nature when they are relaxed, restores them when they have been broken through, and while sanctifying yet far surpasses them all, obliging and binding every man to love his neighbour..

Let us then consider first the *Christian family.*[1] The natural family depends in its connection upon the distinction of man and wife, of parents and children, who are referred to each other by their need of affection and of the supply of their wants. That original lie of all-upsetting revolution, that all men are by nature equal, is refuted by a glance at the family, whose collective members are naturally unequal and superior or inferior to each other, and that by Divine right, because God has so ordained. But right is strict and earnest, and becomes hard through the hard-heartedness of its possessor, and the wilfulness of those subjected to him, and the more natural affection is overcome by selfishness, the greater is the friction between them. Family life has its natural basis in the sphere of creation, and its legal ordinance in that of the law (the second table of the commandments). But neither *nature* nor *law* is able to make a thoroughly united family life well-pleasing to God and supported by a higher peace. This can only flourish where *nature* has been healed and *law* mitigated by *grace.* It was a deeply significant saying which St. Paul addressed to the jailor at Philippi (Acts xvi. 31): Believe in the Lord Jesus Christ and thou shalt be saved *and thine house;* and it is moreover pleasing to see in this narrative how the jailor, the man of strict justice, becomes a child of grace and rejoices with his whole house that he has become a believer in Christ (Eph. v. 23), and feels himself united in

[1] Comp. Harless, *Christliche Ethik*, Stuttgart 1849, § 51 sqq.: The fundamental forms of earthly God-ordained association for the confirmation of Christian virtue.

higher love with his prisoners, though they still remain in his custody. The husband is the head of the wife and the master of the family, and remains such, after becoming a believer in Christ; but after devoting himself to Him, receiving grace from Him, and owing all that he is or has to grace, it penetrates even his rightful authority and mitigates its stern nature by that spirit of meekness, which the apostle requires from all who are spiritual (Gal. vi. 1). While the natural carnal mind is always full of either dejection or arrogance, the spirit of grace, on the contrary, inspires not only gentleness, but the meekness with which one bears another's burden, and so fulfils the law of Christ (Gal. vi. 2), who though the Lord of lords is yet meek and lowly of heart (Matt. xi. 29). That from such a Christian head of a family a new spirit would go forth upon all its members and bless and sanctify the whole house, even if it had before been a prison, with the power of redemption, cannot be doubted. In the first place, the natural, and therefore so often loose and dishonoured, bond of marriage becomes a spiritual tie, ennobled, established and sanctified by the power of pure Divine love. As the Divine should be reflected in all that is human, so in the relation of the husband to the wife, the relation of Christ to the Church, with which, through the union of the Divine with the human nature, He has become one body (Eph. v. 25–31). Husbands, love your wives, as Christ also loved the Church and gave Himself for it. What dignity is assigned to the husband in Christian marriage, and at the same time what devotion, what sovereignty and what ministering love! As in Christ the form of glory is united with the form of a servant, so too in the Christian husband should be exhibited the master of the wife and of the household, who rules while serving and serves while ruling. He is to love his children as members of his body; to live, to work, to suffer for them, as the Lord offered up Himself for His subjects. And as Christ is the King and Priest of His

people, so too should the kingly and priestly character be combined in the father of the family (Rev. v. 10) by his not only presiding over and ruling, but also by his offering himself for it, representing and blessing it, and by his care for the souls as well as bodies of his children. Where the royal and priestly offices are thus combined, the prophetic, the office of instruction, even that salutary rebuke which proceeds from a parent cannot be absent; that all things, power, love, instruction and discipline may work together to bring up the little community of the family to please God and increase in wisdom, age and favour both with God and man. It is at this point that the Christian school, in which the teacher fills the place of the father, grows up out of the Christian family. When the Scripture says (1 Cor. xi. 3), that the man is the head of the woman, but that Christ is the head of the man and God the head of Christ, it thus teaches that husbandhood and fatherhood do not originate from flesh and blood, but are to be referred to the power of God, as Supreme Head. This power manifests itself in Christ as Divine grace, of which the man being a partaker communicates it in love to the wife, as a fellow-heir of the grace of life (1 Pet. iii. 7). Where man and wife feel themselves thus united in the grace of their common head, they love one another in Him with that sanctified affection, which has a better foundation than an appreciation of their mutual human and defective worth, they forgive one another's faults, bear one another's burdens, and remain whether in joy or sorrow as constant in their love as in their faith in Him, who first loved them and gave Himself for them, that He might sanctify them. The wife remains subject to the husband for the Lord's sake, but for this very reason hers is no longer the subserviency of a maid-servant, but the voluntary subjection of a wife (Gen. iii. 16), whose will being in accordance with that of her husband lives to and serves him. The wife fulfils her high destination in humility and love, and the more she as a Christian woman

humbly confines herself to her own sphere of operations, the more is she exalted by the Lord, while they, who in their desire for emancipation exalt themselves and intrude themselves into the councils and occupations of men, are hastening towards their certain abasement.[1]

Where man and wife united in love to Christ remain in the covenant of His grace, and have also had their children admitted into this covenant by baptism, it naturally follows that neither natural licentiousness nor the constraint of the law, which only provokes unto wrath and excites bitterness (Eph. vi. 4), will prevail in their education, but that grace which brought salvation, and which appeared for children also in the child Jesus, teaching that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world (Tit. ii. 12). The: Suffer little children to come unto me, must always be the fundamental law of Christian education, which, when once it is transferred, with the school, from the service of Christ to that of the state only, is degraded to a secular level.

But as the grace of God which brought salvation appeared in the form of a child to children, to illuminate their world, so too did it appear in the form of a servant, to all masters and servants, to unite both in His service, and to incite the former to lenity and the latter to free and willing obedience (Eph. vi. 5–9). Thus is domestic service ennobled, and becomes free and well-pleasing to God in a Christian family, in which all subordination is both regarded as of Divine ordination, and then again equalized upon a higher stage by Divine grace. The commandment, which is the foundation of all earthly prosperity, the first commandment with promise: Honour thy father and thy mother that it may be well with thee, and that thou mayest live long upon the earth—is,

[1] Compare *die Aufgabe und das Leben des Weibes im Licht des Evangeliums*, from the French of A. Monod, Stuttgart 1849. The model of Christian womanhood is the Virgin Mary.—*Apol*, p. 228.

together with its promise, happily fulfilled in the united life of the Christian family. On the other hand, wherever parents and masters are not held in honour in the fear and love of God, and husband and wife do not love and honour each other, no earthly prosperity, no enduring welfare in families, and therefore in communities and in the state, can exist. It is only well with a country when it is well with families; no constitution can keep the state together where marriages and families, freed from the ties of religion and duty, have no longer any internal support; social life can never flourish where domestic life is destroyed.

The Scriptures of the New Testament establish, and the history of Christian mankind in every country proves, that Christianity has created a married and domestic life such as antiquity did not and heathenism and Mohammedanism do not know. It is true that the Middle Ages, in their over-estimation of celibacy and monasticism, unduly lowered the dignity of Christian family life and therewith of the state; but it was only the more exalted again by the Reformation. It is a very carnal view of the Reformation to regard it as giving greater licence, and as intending, especially by the dissolution of the laws of celibacy and monastic vows, to provide a freedom which should give more space to the flesh, while on the contrary it desired only that liberty (Gal. v. 15) in which one serves another by love. Luther's noble sermon on the liberty of a Christian man (Walch, Part 10), clearly shows, that he only recognises that as Christian liberty, which is not only raised above all things by faith, but is also "subject to every one" in love. If then the Christian family appears throughout as a union, in which one *serves* another in love, unmarried life is on the contrary manifestly a state in which a man, independent of the nearest ties of affection and far more at liberty and free from anxiety, lives and cares only for himself, and therefore loves less and is less loved, than one who is

involved in the mutual duties and love of family life. It cannot therefore be denied, that this latter condition, ordained as it is of God, and whose spiritual bond is love and fidelity, honour and obedience, is a more perfect school of Christian self-denial, humility, meekness, patience and the other virtues of love, than the isolated condition of a single self-concentrated man. It is not as a *more difficult* and therefore a holier state that St. Paul recommends it (1 Cor. vii. 26), but because in the present necessity it was accompanied by fewer troubles and anxieties, and these he desired to spare the disciples (ver. 28). Hence higher praise is due to this state only when it does not narrow, but enlarges the heart, when, in consequence of the extraordinary influence of the Holy Spirit, a larger abundance of holy love impels a man not only beyond his own solitariness, but also beyond the family circle, and beyond the restrictions of the ordinary spheres of life, voluntarily to devote himself to the service of the Lord in some exceptional manner, whether in home or foreign missions, and thus unhindered by other cares or duties to belong directly and entirely to Him (1 Cor. vii. 32).[1] When however these high gifts and callings of the Holy Spirit are absent, that Spirit, who in such a case creates by the ardour of His love true purity and chastity of heart, and where besides, celibacy is not in any way necessary or a duty of obedience, but on the contrary a self-chosen and then mostly a self-righteous isolation of selfishness, and only too easily betrayed into impurity, it is far inferior in dignity to the God-ordained state of matrimony. The latter is justly called in comparison therewith a *holy* state, for it was instituted by God as a seminary for the human race in the bond and service of faithful love,[2] and consecrated by the gospel to be a type of

[1] Christus aut Paulus non laudant virginitatem ideo quod justificet, sed quia sit expeditior et minus distrahatur domesticis occupationibus in orando, docendo, *serviendo*.—*Apol. Confess. August.* p. 243.

[2] Christus vocat conjugium conjunctionem *divinam* cum ait: quos Deus conjunxit, Matt. xix. 6.—*Ibid.* p. 242.

the union of Christ with the Church, as St. Paul shows, to the honour of the marriage state, when, glancing at the profound mysteries of Divine love, he traces back to this sacred origin both the incarnation of the Son of God and the copulation of husband and wife (Eph. v. 22–32).

This Christian dignity of marriage and the family was transferred from the obscurity into which it had fallen, and replaced in a clear and favourable light by the Reformation and especially by Luther, as even his opponents must confess. There is a special moral sanction in his transposition of the halo, hitherto chiefly hovering over monastic life, to the insignificant forms of domestic life and knowing how with deep Christian feeling to transfigure its meanest works and services, if performed in faith and in obedience to the Divine call, into services rendered to God. The explanation of the fourth commandment in the larger catechism is in this respect classic. So too in other places, especially in the *Hauspostill*, comp. *e.g.* on the gospel of the marriage at Cana (Walch, Part 13, p. 371): "Marriage might well be called a troublesome condition, for it has trouble and labour enough, if thou, God's creature, shouldst lose sight of His blessing, institution and word. Learn therefore, that one can serve the Lord at home and need not undertake anything unusual. For a father, who rules his family in the fear of God, and brings up his children and dependants in the worship and knowledge of God, in discipline and respectability, is in a happy and holy condition. Nor need a wife, who attends to the eating and drinking, the rubbing and bathing of children, seek any holier or more godly condition. Man-servant and maid-servant too, when they do what their masters bid them, are serving God. And if they believe in Christ, they please God much better, by even sweeping rooms or cleaning shoes, than the praying, fasting, attending mass, and whatever else is boasted of as high acts of worship, of all the monks." Melanchthon's writings

too on the evangelical confession, bring forward in several places the holy dignity of both the Christian domestic condition and the institution of the state (thus Augsb. Conf. Art. 16): "The gospel requires us to maintain the state and the family (*politiam et œconomiam*) as institutions of God and to practise *love* in such institutions" (comp. the 26th and 27th Art. and the *Apology* on this subject, pp. 210, 217, 285). How much Christian family life has since the Reformation been elevated according to these maxims, and what progress Christian education in particular has made in alliance with the Church, is abundantly shown by history. It also furnishes however sad proof in more recent times, that with the increasing laxity of religious feeling, the moral bonds of human society even to that of the family, are being gradually relaxed and also of late frequently destroyed. The tendency of these days to break with all past history, and their antichristian efforts to divest marriage and the family, the school and the state, *i.e.* every human association, of its Christian dignity and Divine consecration, to deprive them of their religious sanction in general, and to reduce them, at least for public life, to a merely secular or natural character, are deeply to be deplored. This profaning spirit seeks to degrade the sacred tie of married love to an optional civil contract, the family to a kind of conventional association, the school to an institution of secular prudence and the state to a mere social compact. This desecration of all the bonds of human society demoralizes as well as unspiritualizes them, for only external or civil righteousness (*justitia civilis*) is left to them, and this without inward righteousness (*justitia spiritualis*) is devoid of all higher sanction and inward support, and cannot therefore be a foundation for earthly, and still less for heavenly prosperity. To make human conditions ungodly is to deprive them of all that higher spiritual truth, which is at the same time their true poetry, and to leave them only the flesh of materialism and the commonplace prose of utility;

so that compared with the vulgarity of this latest phase of secularism, if it should become general, the honourable conditions of pagan antiquity would certainly deserve the preference.

The profanation of the Christian family stands in a relation of interaction with that of the *Christian state,* which we have secondly to consider. The Christian state is not merely one which has a general religious foundation, such as all states have had down to those of the most recent times, which are devoid of any foundation, but it is that state in particular which acknowledges the main fact of human history, viz. the fact of the redemption of mankind by Jesus Christ. Without a common religion, the political society lacks all higher sanction of both its moral and its judicial character. For where morality and law are not founded upon the holy and righteous will of God, they have no firm support against any kind of energetic human arbitrariness, because when man settles upon a system of laws, he but too easily unsettles it. Only through the commandments of God written by the finger of God on tables of stone and on the heart: thou shalt not kill, nor commit adultery, nor steal, do the rights of the person, of the family, of property become so sacred, that the lust of human arbitrariness cannot violate them without committing sacrilege. Where legislators make no account of the law of God, they may indeed bring to pass all kinds of temporary human maxims, after the manner of ephemeral constitutions, but will certainly achieve no fundamental laws, upon which a state and realm may be permanently based. Recently the attempt was made, in sceptical blindness, to set up a new German Empire without Christianity, and it has already come to nothing. Christianity, the origin of European civilisation, offers to the state far more than the universal foundation of Divine right and law. For it is not like Judaism or Mohammedanism, a religion of law contained in commandments, but it is the religion of grace, the gospel of redemption. It does not so much command love as offer and

bestow it, even that infinite love and grace, with which God so loved the world, that He delivered His only-begotten Son into the misery in which mankind had sunk, that He might deliver them therefrom. The condescension of the eternal Son of God from the throne of His glory even to the death of the cross for sinners, is that power of love, which reconciles and unites heaven and earth, and exalts the meanest child of man as far above his poverty as the Son of God abased Himself to it (2 Cor. viii. 9). However much human dignity may be boasted of, it is everywhere deeply degraded in the province of the natural man and the unchristian state by the rule of selfishness and the bondage of sin, with all its destructive consequences to both communities and individuals. And if it is true, that every man has his price, for which he sells himself to the devil, it is also true, that there is a more costly price at which he is again redeemed from his bondage, that costly ransom of which the apostle says: Ye were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot. It is this price which, while it makes even the poorest sinner the Lord's freeman (1 Cor. vii. 22), also gives him his value before God and His dignity before men, while however wretched and suffering his condition may be, the Lord ennobles it with His dignity and represents it as His own in the judgment, saying: That which you did to one of the least of these my brethren you did unto me (Matt. xxv. 40). *There is but one genuine emancipation of man, and that is redemption by Christ,* which makes the slaves of sin the free children and servants of God. It does not thereby abolish those differences and subordinations among the members of human society, which the law regulates and protects; but it does overcome selfish separations and hostile contrasts by the free power of that uniting love, which originates from faith in the one Redeemer, and produces by the consciousness of both common sin and common grace, a

salutary equalization before God and that compassionate love, which strives to comfort the poor and suffering, and to raise up the humble and oppressed. Again, he who occupies the highest position in society, the ruler, is reminded that he must not arrogantly attribute it to his own merit and dignity, but humbly to the grace of God. Hence too it is the excellent custom of Christian princes, according to apostolic example (1 Cor. xv. 10), to confess themselves to be such by the grace of God, a title which at the same time warns them to exercise not merely justice, but grace also. Only the Christian state, which acknowledges the truth of the gospel of the kindness and love of God (Tit. iii. 4) is the truly human state.

Where Christianity as the gospel of redemption has become the faith of a people, a different kind of domestic life, and consequently a different and more kindly social and political life, will be formed, than is possible where men are united with one another only in the province of natural life, or by the restraints of law. The natural is the selfish man, and in associations based only upon natural motives individual becomes common selfishness, which settles into races, ranks, guilds, and even castes, united by common interests, excluding all who do not belong to them, and but too readily treating them with oppression and hostility. The law does indeed restrain and regulate the various and often intersecting selfish tendencies, by limiting one by another, and encountering their violent or criminal exactions with its power; but no law can expel, eradicate, or even diminish selfishness itself in human souls, and all its bonds can neither produce nor supply the place of the bond of uniting love. The law is everywhere only the old covenant, which restrains externally and servilely, subdues the natural licence in which flesh and blood finds its liberty, but does not inwardly and freely unite those whom it restrains, nor really join high and low. As men are constituted, there prevails everywhere in civil society, so far

as it has become devoid of faith, either only Egoism, *i.e.* the despotism of the individual, or the general despotism of the law; and in the latter case civil liberty, with respect to the arbitrary power of the former, rests only upon the universal power of the latter, according to the saying of a celebrated statesman (Casimir Perier): La liberté c'est le despotisme de la loi. But neither the selfish despotism of the ego, nor the heartless despotism of the law, is capable of animating society from centre to circumference, and freely and spiritually maintaining the vital connection of its component members. The coalitions of individual interests are ever and again dissolved by the unceasing influence of the selfishness, which only maintains them so long as it feels satisfied thereby, but afterwards unscrupulously exposes its associates to the *battue* chase of individual competitions, and consequently to bankruptcy, as modern free-trade gives sad and abundant testimony. In like manner constitutional laws restrain and keep selfish society together externally, only until the hostility, which is fermenting within, rebels and explodes. It is then with increased difficulty again pressed into other forms; these however, the same substance remaining, experience the same fate, as the history of modern revolutions, which are successively devouring themselves, sufficiently shows. In revolutionized states liberty has so frequently been assumed to consist only in the dissolution of all natural ties and corporative associations, that the far more selfish interests of individuals have everywhere taken the place of the former class interests. Hence though many may have risen to be wealthy master manufacturers or landowners, yet others have in their atomistic isolation only sunk the lower, and from this internal dissolution of society has grown up the gigantic evil of the proletariat multitude, who lead only a monadic and nomadic existence in the midst of the civilised state. To escape this unfortunate laxity, and to put a new sociality in its place, has been attempted by such projects as those of

communism and socialism, which are remedies far worse than the disease they are meant to cure. For if associations of this kind are to be realized, those natural ties of the family and of property, which are founded upon God's institution and commandment, and which have as yet been maintained in spite of social dissolution, must first be destroyed, and the new society then new formed out of their fragments, according to its own maxims—a procedure which would suppress all truth and freedom of association, and sacrifice all the peculiar rights of personality. Property, which actually depends upon the God-ordained peculiarity of human personality, and comprehends the share of possessions allotted thereto to be managed according to law and duty, has, as is well known, been in the course of these errors declared *theft*. This is however *vice versa* only an avowal, that the principle of this modern socialism is *theft of property*, and it is evident how far removed this is from the principle of love, which, as surely as it has to prove itself by *giving*, necessarily presupposes *possessing*, and as certainly as it is a self-surrendering connection of different personalities, also holds sacred and inviolate the rights of property of each.[1] Communism, like every invasion of rights and plunder of property, which even Cabinets and Chambers have absolutely no right, by arbitrary resolutions, to allow to themselves or grant to others against the prohibition of God, is a reaction against egoism and mammonism, in which one devil is driven out by another, the selfishness of those who *desire* to possess using against the selfishness of those who do possess, a force which abolishes not their unjust arbitrariness, but their just possession, and makes it an unlawful property which does not flourish. Certainly much selfishness, with its manifold injustice, was in all respects already dominant in those states, in which

[1] Compare on the *communio rerum* and the *tenere proprium* the apology on the 16th Art. of the Confession of Augsburg, pp. 215-217, and p. 287, *de votis monasticis*.

the selfishness of the governed violently revolted against the power and property of the governing. But just as certainly have modern revolutions always brought forth still greater, more discontented and more disunited selfishness, and relaxed still further the ancient bonds of society. During their course this radical sin of humanity has risen to ever-increasing supremacy, and when once it has by indifferentism stripped off from states and rulers the sacredness of their former Christian character, it will have left very little remaining of the sacredness of property and the family. It is a delusion, as deplorable as it is monstrous, to be always, in spite of ever-repeated experience to the contrary, imagining that fresh revolutions and transformations of the outward fashion of the state can effect improvements, so long as the same principle of corruption, the old hereditary sin of selfishness, only turns up again with new and greater pretensions. When will the deluded statesmanship of the politicians of the day perceive, that moral renovation is the only deliverance from ruin for either nations or individuals, and that this is only possible by a return to the gospel, for Christ alone is master of the old Adam? The gospel is as much the source of uniting love, as it is the support of penal justice, and these are both essential elements of the vitality of the state.

For the gospel of grace does not abolish the law of righteousness, but, on the contrary, establishes it (Rom. iii. 31). Its principle indeed is love, which upholds and keeps together all things, the state included; not merely natural love, but the holy, sacred, all-compassionate love, which flows from the heart of the Redeemer, who can feel even for the needy multitude (Matt. ix. 36). The rule of love distinguishes Christian from heathen states, as also from those whose religion is only the law but not the gospel. The sway however of law and of its righteousness, so far as social relations are concerned, belongs essentially to the nature of the state, and if the gospel of redemption in any

wise destroyed the righteousness of the law, without fulfilling or satisfying it, Christian love might appear to be in conflict with the legal justice, which it is the duty of the state to administer and protect. This appearance has also produced the opinion, that the principle of forbearing love and that of penal justice were incompatible, and that hence the Church, which represents the former, and the state, which represents the latter, must be separated from each other. It is quite true that there is between the Church and the state a great difference, which forbids their being confounded with each other,[1] for the former has chiefly to cherish the righteousness of the heart, to proclaim the gospel, and to preach faith, hope, patience and love, while the latter sees principally to the righteousness of works, protects civil liberty, administers the law and bears the sword against evil-doers. The state commands in the name of the law, the Church entreats in the name of Jesus; the state is great by *ruling*, the Church by *serving* (Mark x. 42, 45). So too are husband and wife essentially different, and have different vocations, but it would not be inferred that they ought therefore to be separated, or the communication of their properties to be annulled, or that justice and love, severity and meekness, strength and gentleness are incompatible, instead of, on the contrary, mutually needing each other. To this it must be added, that the gospel does not abolish but establish the law, for it by no means represents only the principle of compassionate love, but also with holy severity that of righteous judgment. The world's Redeemer is also its Judge, He came not to destroy but to fulfil the law (Matt. v. 17); the completeness of His redemption depends on the completeness of the satisfaction rendered to the law by His sacrifice of perfect obedience even to the death of the cross. The grace of the

[1] See Augsb. Conf. Art. 28. "That this difference however is not to lead to a separation of Church and state, is sufficiently obvious from the circumstance, that it is just the Reformation, which has placed the dignity of the state, as a Divine institution, in the clearest light."—See *Apol. de ordine politico*, p. 217.

gospel remits sin, but remits none of the holiness of the law. Love and justice are in it indissolubly united. That sentimental weakness, which has of late extolled itself and been extolled as Christian love, is alien to it. So too is that enervated humanity, which would do away with all strict discipline and serious punishment, that tenderness, or cowardice, which, esteeming temporal life as the supreme good, can no longer endure capital punishment and fears to expiate, according to Scripture, even murder by the shedding of blood; while, on the other hand, it feels no scruple at incarcerating a sinner tortured with an unappeased conscience till death. How much such faint-hearted humanity has relaxed the morality of the modern world, and at the same time increased its immorality to a licence, which desires impunity for even the most shameless and terrible excesses, is proved in the most humiliating manner by contemporary history. The gospel of grace is founded on the blood of Christ; chastisement was laid upon Him, that we might have peace; He is the King of Peace, but at the same time King of Righteousness (Heb. vii. 2). In Him was manifested the righteousness as well as the mercy of God, for God hath set Him forth to be a propitiation through faith in His blood, to offer the *righteousness* that avails before Him, for the forgiveness of sin, that He might be *just* and justify him who is of faith in Jesus (Rom. iii. 25, 26). Not love simply, but *holy* love is the fundamental principle of Christianity; in it are love and justice combined, and in this combination lies the salvation of the world. Justice and love —Christianity alone manifests these principles in their perfection and in their union. They are the firm foundation and the true bond of human society, which, where they withdraw, sinks into either licence or bondage, and only, where they rule, exists in well-ordered and just liberty. Only that body politic which recognises Christianity as its soul is healthy; only the *Christian* state is the just, because the

moral state, in which justice and love, obedience and liberty, severity and kindness are combined. The unchristian is, on the other hand, also the immoral state, for either it is governed only by the power and cunning of natural selfishness, or it is forcibly held together by the power and discipline of law; but the bond of love, which makes good and free, which redeems and sanctifies, is absent, free and true obedience fails, and the nobility of a godly disposition is lacking. It is true that heathen states, like the Roman, before they knew Christianity, before the gospel was acknowledged in them, had their recognised law, their paternal justice; and honour is due to them for the praiseworthy deeds done in them.[1] But dishonour and not honour is due to those who, after confessing Christianity, either deny this confession or so cast it in the background as to place Judaism, which as a denial of the gospel is antichristian, on the same level as Christianity. This is a sad relapse. Ancient heathenism did not reject Christ, it only did not as yet know Him, but Judaism not only crucified Him, but the Christ who is glorified and adored by Christendom is still continually rejected in its midst. To make this sharpest of religious contrasts, this contradiction so deeply engraved in history, that the Jews have no history in common with us — to make this a thing indifferent is to adopt a principle greatly tending to the detachment of the state from the Christian Church — is to make religion in general a matter of indifference to modern states, which the more they sink to the service of material interests, and forfeit the higher moral potentialities and guarantees, as well as the strength, of uniting love, are advancing at the greater disadvantage towards a dreary future.[2]

Nevertheless the state, even though the number of its

[1] Comp. Aug. *de civit. Dei*, lib. v. cap. 18, on the great deeds of the Romans, which should put us to shame, if we do not do as much for the kingdom of God, as they did for their earthly kingdom.

[2] Comp. Stahl's excellent article: "der Christliche Staat und sein Verhältniss zu Deismus und Judenthum," *Evang. Kirchenz.* 1847, Nos. 64–68.

Christian inhabitants were less than it is, cannot, if it has still a conscience, maintain an attitude of indifference towards the Christian Church, which has brought it up, but must either love it with a good conscience, because it promotes the virtues of love and fidelity which are essential to the state also, or must hate it with an evil conscience, because it rebukes the sins of the state and its potentates. Still less can the Church be indifferent towards the state, which, whether friendly or hostile, it is always bound to love, to pray and to work for. It was so commanded by the apostles (1 Tim. ii. 1 sqq. and elsewhere), at a time when Christians under the heathen state were regarded as sheep for the slaughter (Rom. viii. 36). Indifference between Church and state, which are "both to be honoured as God's highest benefits on earth" (Augsb. Conf. Art. 18), is impossible; persecution ought not to exist; a union of their two natures, and a mutual communication of their properties, without confusion or transformation of one into the other, is the right relation. It is true that this is made difficult by the variety of Christian confessions to which the subjects of the same state adhere, and by which it is prevented from uniting solely with one. Since the Reformation, however, the œcumenical confessions of the universal Church are the basis of all the separate confessions,[1] and upon this all the Christian states of Europe may regard themselves as still united, as branches of the common trunk of ancient Christianity. From this common trunk, with its living roots, are ever shooting forth tendencies of uniting love, which encircle as brothers in the faith all who believe in God the Father, Son and Holy Spirit, and bow the knee in the name of Jesus. All treaties between Christian states are concluded in this good faith. This is the eternal and immovable foundation, other than which can no

[1] Breves et categoricæ confessiones, quæ *unanimem catholicæ christianæ fidei consensum* et confessionem orthodoxorum et veræ ecclesiæ amplectuntur, ut sunt symbolum Apostolicum, Nicænum et Athanasianum.—Conc. Form. Epit. p. 571.

man lay. The loosening of the European states from this foundation, which has hitherto borne their history, their laws, their life, would entail their internal, and thus also their external dissolution. For all must fall that falls away from God; but the Rock of Christ will remain, and on it even that which has fallen may be rebuilt by repentance.

Upon it is founded, thirdly, *the Christian Church*, and the evangelical Church especially glories in this, to the exclusion of any other foundation, though her glorying has been obscured by erroneous doctrines, and still more so by false brethren. The Church, into which we were born by Holy Baptism, is the congregation of those who are united, or ought to be united, not chiefly by the material ties of consanguinity or country, but by the spiritual bond of faith and of the love arising therefrom. Just because sin has destroyed the union of the natural man not only with God, but also with his neighbour, must this union be restored in a higher order by the grace of redemption. Jesus in His compassionate love had and chose to die for all men, that He might gather together the children of God that were scattered abroad (John xi. 52). The uniting power of His love prevails over all that separates man from man. As it creates within the natural associations of the family and the state more intimate unions and more spiritual friendships than these, so too does it surpass all the limits, which nature or law or nationality, language and custom have drawn, and attracts and invites from east and west, and even from the ends of the world, into its sacred communion (Matt. viii. 11). The consciousness of the union of all natural differences and separations in the love of Christ comes forward with the greatest clearness in the apostolic writings, especially Gal. iii. 28: here there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; but all are one in Christ Jesus (comp. 1 Cor. xii. 13 sqq.; Eph. ii. 14 sqq.). The more sharply and distinctly the old principle of the hostile separation of

different nationalities is amidst the mingling of populations, again showing itself in the movements of the day, the more needful, but also the more humiliating, is the exhortation to the union of Christian nations under Christ their Head. The love which unites in Christ must not be hindered by difference of nationality, of condition or of sex, but all must be united under Him who is the Head and Lord of all mankind, the royal High Priest and Redeemer of the whole race. Not that these differences are to disappear in our union with Christ; on the contrary, so far as they are ordained of God, they are to remain, and to form not separated contrasts, but only different members, all fitly joined together and compacted in the organism of that spiritual body of Christ which is His Church (Eph. iv. 15, 16). Such a union is equally opposed both to the hostile severance and to the confused levelling of natural or intellectual distinctions. Such revolutionary equalism and communism, the result of envy and plunder, is as decidedly condemned by the Church, as those oppressions or selfish boastings of the different members of the community, which are ever and again breaking forth from the same cause. Nothing is in this respect more instructive or worthy of consideration, chiefly by the spiritual community, —the Church,—but then also by every moral society, than the connected 12th and 13th chapters of the First Epistle to the Corinthians. In the former is pointed out the diversity of gifts, offices and powers, which proceed from the one Spirit, Lord and God, and form one spiritual body with various members, like the natural body, whose very different members God has so blended, that there is no schism in the body, whose members so care for one another, that if one suffer all the others suffer with it, and if one be honoured all rejoice with it (vv. 4–27). The apostle then, after again bringing forward the gradations of offices and gifts in the Church, and closing with an exhortation to desire earnestly the best gifts, passes on with the words: Yet show I unto you a more

excellent way, to his noble commendation of love, without which all offices, gifts and powers, however high or great, profit nothing, while it is itself, in all its manifestations, the all-uniting bond of perfectness. All is indeed united in God, and God is love, to whom the faith, hope and love of men cleave.

It is true that this wonderfully beautiful description of love—which the tongues of men and angels are unable adequately to praise, which far surpasses all mysteries, all knowledge, all the faith and all the deeds of man, and yet at the same time condescends to the deepest gentleness, humility and patience—is chiefly a description of the love of God, or of God Himself in Christ, and through Him in Christians. By this love, wherewith they are loved and love, they are with all their variety still one in Christ, all members of His body and of one another. It is by and in this holy love, that the Church lives by and in God (1 John iv. 16) as the community of saints; the grace of our Lord Jesus Christ, the love of God and the communion of the Holy Ghost keeps it in close embrace throughout all times and places. The Christian state too, and the Christian family, should serve the Lord in love; but their basis is in the realm of nature, their service indirect and chiefly concerned with various human and earthly circumstances. It is the great and important service of the working days, which is chiefly imposed on them; and though labour is itself worship, it still has to struggle so fiercely with the thorns and thistles in the field of this world, and to be so occupied upon its often impure soil, as not to come off without damage and uncleanness and manifold secular distractions. It is the Church which gathers Christians from secular distractions to the sanctuary, and, relieving them from the daily yoke of labour, unites them for the direct solemnization of that pure worship, which, through faith in the gospel of the love of God in Christ, is a sacred offering of love brought by God to man and by man to God

through the God-man. In the province of the Church and its worship, uniting love is one and all, the beginning and ending, the principle, means and object. That on which everything here depends is the reconciliation and union of man with God and with his fellow-man. Hence the apostle sums up the whole duty of the preacher's office in the one petition: Be ye reconciled with God; and grounds this petition of Divine love upon the fact, that God was in Christ reconciling the world unto Himself, that He gave Him to be an atoning offering for our sins, and communicates to us in Him the righteousness which avails before God. The central point, both of Christianity and especially of Christian worship, which finds its climax in the holy communion of Christians with Christ, is that reconciling love, which unites all hearts with God and each other. Reconciliation is based upon the great and perfect sacrifice of love made by God in Christ, and offered to all who believe in Him, that they may in return give Him their hearts, and, united by His love as members of His body, may, with Him, their High Priest, exercise their priesthood in common worship. As then the worship of the Christian Church essentially rests upon its priesthood in Christ, so too does it upon the idea of sacrifice, without which there is no priesthood and no worship, and which everywhere demands, that man should devote himself to God, and presupposes, as in the sphere of the gospel, that God devotes Himself for man. Uniting love is perfected in devotion and sacrifice. God being Holy Love, His service is a service of love, just as the service of love is also (Jas. i. 27) that of God.[1] The worship of the Church is concentrated in the communion of the sacrifice of Christ's holy love, which on the Divine side is

[1] Hence Augustine justly observes, that the whole sacrificial worship of the Old Testament typically signifies the heart's offering of love, *de civit. Dei*, lib. viii. c. 5: Quæcunque igitur in ministeris tabernaculi sine templi multis modis de sacrificiis leguntur divinitus esse præcepta, ad dilectionem Dei et proximi significandam referuntur; in his enim duobus præceptis, ut scriptum est, *tota* Lex pendet et Prophetæ.

communicated (sacramentally) to the Church both by the sacrament itself and by the preaching of the gospel, and on the human side (sacrificially) is received and responded to with thanksgiving, prayer and praise. This is the perpetual sacrifice (*juge sacrificium*) in the worship of the New Testament, as the *Apology* of the Confession of Augsburg well expresses it in the excellent section *de Missa* (especially: *quid sit sacrificium et quæ sint sacrificii species*, p. 253, ed. Rech.). The central point is and remains the one and everlasting atoning sacrifice of Christ (*unicum in mundo sacrificium propitiatorium, videlicet mors Christi*), which in Christian worship is surrounded by eucharisic sacrifices, such as: *sacrificia laudis, prædicatio Evangelii, fides, invocatio, gratiarum actio, confessio, afflictiones sanctorum, imo omnia bona opera sanctorum.*[1] Of all these actions is compounded that one great and true sacrifice, which the Christian Church, while always, as the body of the Lord in the communion of the members, giving and uniting herself through her high-priestly Head to God, is perpetually offering.[2] These views are quite in conformity with Scripture. St. Peter summons the priestly race of Christians to this spiritual act of sacrifice (1 Pet. ii. 5). The Epistle to the Hebrews (xiii. 15) expressly mentions the sacrifice of praise and confession in connection with our Lord's sacrifice on Golgotha, and then adds also (ver. 16) that of mercy and doing good, which, though in a feeble form, is to the present day connected with Christian public worship. With respect to the preaching of the gospel, the Eucharist is not to be celebrated as a remembrance of Christ, without the Lord's death being shown forth (1 Cor. xi.; comp. Rom. xv. 16), where apostolic preaching is called a sacrificial ministering of the gospel of God, that the heathen might be an offering

[1] Verum sacrificium est omne opus, quod agitur ut sancta societate inhæreamus Deo.—August. *de civit. Dei*, lib. viii. c. 6.

[2] Comp. Augustine, *ibid.*: De vero perfectoque sacrificio. Hoc est sacrificium Christianorum: multi unum corpus in Christo. Quod etiam Sacramento altaris fidelibus noto frequentat Ecclesia, 1 Cor. x. 16 sqq.

acceptable to God, sanctified by the Holy Ghost. St. Paul, too (Phil. ii. 17), speaks of the sacrifice and service (λειτουργία) of our faith; and there as well as in 2 Tim. iv. 6 calls his sufferings in this service a being offered up. So, too, when he proceeds from a statement of the mercy of God and of the righteousness of faith to moral exhortation, he comprises the entire Christian life in the notion of sacrifice and Divine service: I exhort you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service (Rom. xii. 1).[1]

Thus in the New Testament also, which is the truth and completion of the Old, is there a lively interpenetration of faith, love and life, and of the whole worship of Christians by the ethic fundamental notion of *sacrifice*. This again has its full truth in the perfect notion of holy love, which the more completely it devotes or sacrifices itself, the more is it sanctifying and reconciling, purifying and *uniting*. This vital and fundamental thought, by which the evangelical worship (as proved by the passages quoted) is at the same time very decidedly distinguished from the Mass,—that service of works, which perverts a sacrifice of thanksgiving into an atonement,—has alas been more and more cast into the background in the evangelical Church, in proportion as, through the onesided predominance of the doctrinal interest instead of union in faith, love and thanksgiving (Eucharist), the inculcation of the pedagogic and didactic object of public worship has become in the course of years more prominent. It had consequently, until the recent revival of the liturgical element, dwindled into mere preaching, often mere moral preaching, and was therefore so dependent upon the individual personality of the clergyman, that the spiritual importance of the congregation in Protestant worship, which often consisted only in a passive

[1] Comp. on prayer and sacrifice, Rothe, *theolog. Ethik*, Book i. § 238, p. 370, and Book ii. § 412.

hearing of the words of man, was almost entirely destroyed. For in such sermon-hearing where one spoke for all, and often out of his own mind, the congregation frequently took no more part than in hearing Mass, and were only kept awake as in one case by the bell, so in the other by the bell of the alms' bag (*Klingbeutel*). In fact, self-righteous, moral preaching, in which "profound silence was observed concerning the righteousness of faith" (Augsb. Conf. Art. 20), would have been as great a matter of abhorrence to Luther, as selfish, hypocritical Masses in a corner (*Winkelmessen*),[1] the former as well as the latter being opposed to the *faith* by which alone we are justified, because it is only thereby that we lay hold of the sacrifice of Christ and become, by surrendering to it, reconciled and united to God as members of the body of Christ. That the preaching of the gospel, or the notion of evangelical faith, excludes that of *sacrifice* is an erroneous opinion, already sufficiently refuted by the above quoted passages (Phil. ii. 17 and Rom. xv. 16). It is true, as the Epistle to the Hebrews so clearly shows, that the worship of the gospel of reconciliation annuls the expiatory, sacrificial worship of the law, and tolerates no kind of adoration, which presumes, to the dishonour of Christ's sacrifice and merits, to offer our own merits and worthiness, or to present our possessions as means of reconciliation with God. The worship of the gospel consists essentially in appropriating the gracious blessings of God, and *faith* is a worship, which, laying hold of

[1] Silent Mass, which, even when there are auditors or spectators in the church, precludes not only by the use of Latin, which might at all events be learnt, but still more by the low mumbling of the celebrant, the possibility of intelligent and conscious participation, and thus becomes an act of private devotion on the part of a priest, communicating only with himself, has something so selfish in form and so contradictory to the notion of a communion service and a service of communion, that it may justly be said of it (1 Cor. xiii.): Though I speak with the tongues of men and angels, and know all mysteries, and have not charity (which communicates what it says and thinks), I am become a tinkling cymbal. In fact, it is the tinkling bell and not the priest's voice, which shows what is taking place. It can but damage the Romish Church to leave such an *abusus Missæ* unreformed.

the benefits offered,[1] and dying to sin in penitent self-denial, shares and takes part in the perfect sacrifice and eternal priesthood of Christ in communion with Him, the Head. Faith is the bond of union with Christ, whereby the soul receives His grace and all its blessings, nay, partakes in Holy Communion of the communication of His nature and His sacrifice for us, and it cannot receive these great gifts of God, without the fire of human love being immediately kindled by Divine love, the sacrificial flames of praise and thanksgiving arising, and heart and life becoming devoted to the Lord, confessing Him in word and work and praising Him even in suffering and sympathy. All this, as essentially connected therewith, belongs to the "sacrifice and service of faith;" and hence the *Apology, ibid.*, not only designates faith also as a sacrifice, but also combines with it, in the same notion, both what it presupposes, viz. the preaching of the gospel, and its effects, viz. adoration, thanksgiving, confession, the works of love and the sufferings of the pious. All are parts of the Christian's sacrifice of himself, his heart and life, in which he devotes himself to God, serves his neighbour and unites himself to both by love, which is the fulfilling of the whole law and also of the prophets. Faith is the subjective central point of union of this worship of God which fills up the whole life, as Christ is its objective central point of union. The most real combination of the objective and subjective, the actual and personal union of the Lord with His believing people, takes place in the Holy Communion and Eucharist. As the Divine communication (*communicato cum communicantibus*) it is essentially a sacrament, wherein the Lord unites with His Church, and its members also unite with each other, but the notion of the uniting *sacrament* does not exclude but include that of the uniting *sacrifice*. For the fact that the

[1] Fides est λατρια, quæ accessit a Deo oblata beneficia. Cultus et λατρια Evangelii est accipere bona a Deo; econtra cultus Legis est, bona nostra Deo offerre et exhibere. Nihil autem possumus Deo offere nisi antea reconciliati et renati.—*Apol.* pp. 69 and 126.

Lord offers Himself for us, and graciously gives Himself to us, must again have the consequence of our thankfully (eucharistically) offering and giving ourselves to Him. And as He gives and appropriates Himself to us as our uniting Head, so too have we to appropriate ourselves to Him as His members. This is effected by our abandoning and mortifying our selfish ownership and lovingly transferring and devoting, *i.e.* offering ourselves to Him as His possession. Thus it comes to pass, that while we are all partakers of the one bread, which is the communion of the body of Christ, we, who are many, become one body, namely, the body of the Lord, and thus also enter as priests into the communion of His sacrifice, which perpetually avails in the eternal sanctuary; for they who eat of the sacrifices are (partakers with the altar, E. V.) in the communion of the altar (1 Cor. x. 17, 18). The altar, as the holiest place of the sanctuary, is the place both of the sacrament and sacrifice, of the offering and the communication, of the oblation and benediction, of reception in faith and devotion in prayer; it is the table of the Lord, plentifully furnished with the offerings of love and its return.

There can therefore be no doubt that, in the evangelical sense also, all Christian worship—which like Christianity in general aims at the union of man with God and with his neighbour, and therefore culminates in the holy communion, appears in and with it as the eucharistic offering of the New Testament. This the Church united to the Lord as His members is perpetually to offer here below, therewith consecrating itself to Him as His possession, for His imperishable memorial, till He shall visibly return in His royal and high-priestly glory. Then will He, as He once in His humiliation completed on Golgotha His sacrifice of reconciliation, so also perfect on the summit of His glorification the sacrifice of thanksgiving. For He, the Eternal Son, will then, after the destruction of the last enemy and the expulsion of all that is irreconcilable, as the Lamb of God, who has taken

away the sin of the world, in such wise present and subject Himself and His reconciled and renewed world to the Father, as an offering of praise and thanksgiving, that God as all uniting love, happily triumphant in all, will be all in all (1 Cor. xv. 24–28). Then will the Lord's high-priestly prayer be perfectly fulfilled in the glorious and complete union of the Godhead and mankind (John xvii. 21–24).

There will not be lacking egoists, who, disliking the notion of sacrifice in general, will esteem this doctrine of sacrifice, without which the notion of uniting love and therefore that also of Christian worship is incomplete, as a suspicious approximation to Romish doctrine, because, in entire contradiction to the view of the Reformers, they regard as evangelical, that which is merely in opposition to Roman Catholicism, and not that which is in harmony with Apostolic Catholicism.[1] Would that they might learn from St. Peter (1 Pet. ii. 5–10), that true building up into a spiritual house of God consists precisely in offering up spiritual sacrifices acceptable to God through Jesus Christ, and that without such no one can claim to belong to God's priestly people, whose High Priest is Christ. The *Apology* of the Augsburg Confession[2] does not scruple, in harmony with the Fathers of the Church, to call the Lord's Supper, the perpetual offering of the New Testament, because it is there viewed not merely as the isolated ceremony, but in its whole connection

[1] Comp. the confirmation of our view in Harless' *Zeitschrift für Protestantismus und Kirche* (18 B. iii. Sept. 1849) *Aphorismen über die Abendmahlsliturgie*, p. 179 sqq., where "the sacrificial nature and import inherent, as well as its specially sacramental character, in the sacrament of the altar" is brought forward, and it is lamented that, amidst our just opposition to the erroneous notion of the Mass as a propitiatory sacrifice, "the true and genuinely evangelical eucharistic notion of sacrifice has not received due theoretical and practical recognition." Nothing is more historically authenticated, than that the Lord's Supper "was Divinely instituted to be an offering of the Church as well as a sacrament."—P. 180.

[2] Comp. Höfling's articles, which appeared in succession from 1839 to 1843, on the teaching of the most ancient among the Fathers, concerning sacrifice in the life and worship of Christians.

with the preaching of the gospel, faith, invocation and thanksgiving.[1] There is no religion in general without sacrifice, *i.e.* without surrender to God. The religions of law everywhere require atoning sacrifice; the gospel, as surely as it is an announcement and proffer of the love and greatest benefits of God, demands the thank-offering or Eucharist, which unites in the closest manner to Christ sacrificed for us, and combines the members of Christ into one body with Him in faith and love (1 Cor. x. 16 sq.). This has from the beginning been the view of all Christendom, which has only acknowledged as genuine members of Christ and of His Church, partakers of the Lord's Supper. He who thinks differently, who separates himself from the communion and worship of Christians, bursts the bond of uniting love, which joins them to Christ and to His Church, and thereby excommunicates himself. Such an one, so long as he perseveres in this state of excommunication, is no longer a living member of the Church, and, not fulfilling the spiritual duties of a

[1] Facile patimur, Missam intelligi juge sacrificium, modo ut tota Missa intelligatur, hoc est ceremonia cum prædicatione Evangelii, fide, invocatione, gratiarum actione; nam hæc simul conjuncta sunt juge sacrificium Novi Testamenti.—*Apol. l.c.* p. 260. Comp. on the words of Institution, J. C. Rodatz, in the *Zeitschrift für lutherische Theologie und Kirche*, 1843, p. 25 sq.: "The Catholic doctrine of the Lord's Supper, or of the Mass, has not infrequently been condemned by us in a onesided manner. The expression that the Mass is a propitiatory offering, is certainly unscriptural and in more than one respect inappropriate; yet originally it can hardly have denoted anything else, than that it is Christ sacrificed as an atonement for our sins, His body and blood, which are administered to communicants in the Lord's Supper (a thoroughly scriptural thought, entirely in agreement with the words of institution); and that on the other side the Church receiving and celebrating the Holy Supper, offers itself with vows, praise and thanksgiving to God, to live and die to the Lord. When further it was not merely taught that the Church, celebrating the Lord's Supper, dedicated herself as a sacrifice to God, but also offered a sacrifice to God in Christ, in His body and blood, brought Christ Himself as an offering to the Father, the thought originally involved in this was only, that the Church, supplicating and confidently expecting the forgiveness of sins from God, appealed *in faith* from the Holy God to the sacrifice of Christ appropriated in the Lord's Supper. Subsequently such expressions were certainly used in a superstitious sense, and the Catholic doctrine of the Lord's Supper was disfigured by a mass of sufficiently known errors.

member, has no claim to corresponding spiritual privileges in the Church. Nothing but actual communication with Christ, the Eternal High Priest, gives a share in the general priesthood, and only he who has this consecration can be a presbyter in a Christian Church, and exercise presbyterial (priestly) influence upon the preservation of Christian piety, morality and discipline, first in his own family and then in the church. So, too, if the Church is to maintain its Christian character, and not to dispense mere parochial assistance, such persons only are qualified for the loving offices of the Diaconate, or for the care of the sick and poor in the Church, as are, like the first deacons (Acts vi. 3), filled with the Holy Spirit of love and wisdom, and impelled by Him to the active *worship* of visiting the fatherless and widows in their affliction and keeping themselves unspotted by the world (Jas. i. 17).

We have here reached the point at which, in the doctrine of Divine uniting love, we come in contact with the constitu- of the Christian Church and congregation. The German evangelical Church not esteeming any of its historical forms as of Divine necessity, we need not enter into the disputed question as to the superiority of the episcopal and consistorial, or the presbyterial and synodal forms, which moreover by no means exclude, but rather complete each other. These questions are, especially as their replies depend very much on historical dates, more of a judicial than an ethic nature. Each of these forms, even the best authorized, if pervaded by a spirit of selfishness and ambition, is pernicious to the Church, while on the other hand either, if filled by the spirit of uniting and ministering love, brings her prosperity. Above all things therefore is it now needful to oppose that arrogant spirit of the age and of the world, which, reacting against former authorities, strives, in the Church as well as in the state, to incorporate itself and to gain the supremacy in representative forms and elective bodies. The great popularity

which this effort has obtained, because it is acceptable to carnal liberalism, testifies against it and will only too soon be exchanged for its opposite, when the principle, here alone valid though little pleasing to the flesh, is asserted, that in the whole province of the Church everything depends not on ruling, but on serving, and that all privileges are enjoyed on the condition of difficult and sacred duties. It is the unchangeable Church law of Him who founded His Church when He was in the form of a servant, that the height of power therein depends upon the depth of service, and that all church *government* must also be Church *service* (Matt. xx. 25–28).[1] And like the Lord, were also His apostles, who as servants of Christ nowhere set up a paramount authority, an *imperium*, but only desired to exercise a service, a *ministerium* (1 Cor. iv. 1 sqq.), and that not of constraint but of the love which sacrifices itself for others (*διακονία καταλλαγῆς*, 2 Cor. v. 14 sqq.). It is true that authority is committed to them, not indeed by the flock to which they are called to minister, but by the Lord of the Church, to whom all power is given in heaven and earth, through their fellow-servants in His Church,—to bind and to loose on earth and in heaven,—to bind by the holy law of God, and to loose by the gospel of the Redeemer, which they are to proclaim,—and to make a covenant between God and men by the holy sacraments, which they are to administer (*potestas clavium*). But with this official authority, combined as it is with the word of Christ, and which was, by the laying on of hands in ordination, conferred upon the public office of bishop or preacher for the Church of the Lord, they were not to rule over the flock, but to minister for its benefit in the name of the Saviour, who came not to be ministered unto, but to minister and to give His life a ransom for many. He has set bishops to feed the Church of God, which He hath purchased with His own blood (Acts xx. 28). They are to be the servants of the

[1] Comp. Gaupp, *practische Theologie*, Part 1, Berlin 1848, p. 41.

Church, not that the Church is their master or authorizer, for this on the contrary the Lord alone is, who sends them, according to the order of His Church, to minister to the flock for His sake (2 Cor. iv. 5), and gives them authority to be in His stead the messengers of His reconciliation and the bearers of His peace. And all this is not of men but of God, who was in Christ reconciling the world unto Himself and hath committed to them the ministry of reconciliation (2 Cor. v. 18 sqq.). The love of Christ is to constrain them to this ministry of reconciliation, that love of Christ which is to animate all who believe in Him, and to *unite* them in all their variety, as incorporate members, to His spiritual body, under Him the Head, from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body to the edifying of itself in love (Eph. iv. 16). This apostolic statement, corresponding with the above-mentioned particulars (1 Cor. xii. and xiii.), comprehends the foundation and essence of the constitution of the Christian Church, whose value and truth depend upon its uniting the variety of gifts, offices and powers in the spirit of Divine love, whereby each becomes a member of another and serves him, and the whole body with the gift, which he has received, as a good steward of the manifold grace of God, to His glory in Christ Jesus (1 Pet. iv. 10 sq.; Rom. xii. 3 sq.). This variety of the members, which in the ancient Church came forth especially in the Episcopate, Presbyterate, and Diaconate, may be more or less developed; one or another may fall back undeveloped, there may be a deficiency of gifts and powers; but still if only those which exist are pervaded and united by the love of Christ, the Church is in a far better condition, than if they were present in greater abundance, and not united in the right spirit, but separating through selfish motives and setting up divisions.. The highest gifts and greatest deeds then lose their value (1 Cor. xiii. 1–3), while

the less become great through love, which the less it seeks its own is the more precious in God's sight.

In opposition to an age which, ruled by fanatical selfishness, has everywhere broken up the organic membership of classes as such in human society, dissolved the old brotherly associations of those of like vocation, and is striving to transform state and Church into conglomerates of Epicurean atoms, it is needful to maintain decidedly the fact, that they do not consist of mere masses and numerical aggregates, but that their stability depends upon those classes or orders of life and its callings, which God has from the first ordained for the maintenance, protection and enlightenment of the human race. These essential and fundamental orders are in their most general outlines the working, military and teaching classes, represented by the paternal, the magisterial and the ecclesiastical authority, and which, by organically acting upon and within each other, promote the different interests of the three great provinces of life, the family, the state and the Church. It must be evident to all, that the family is both itself a little community and also participates in the life of the larger communities, in that of both the Church and the state, as these do in that of the family, and that the father is not merely the maintainer, but also the ruler and pastor of his family. It is equally certain that the state, down to the town and the village, does not consist of the masses of its inhabitants, but of the families, congregations (*Gemeinde*) and associations comprised in it, whose natural rulers it concentrates in various manners in its higher and more general authorities. It can do no otherwise, and it is at the same time its deepest necessity to combine firmly, in higher, freer and more general union, with the religious community out of which it first partly arose,[1] and, like the family, to let all its

[1] This has been twice the case *e.g.* with Old Prussia, first as the state of a Catholic order, and secondly as a Protestant dukedom, and more or less with all the German states of mediæval or modern times. The history of Germany and

laws and ordinances be consecrated, ennobled and sanctioned thereby. All historical states, down to the non-states of revolution, have ever been animated by this endeavour, an undeniable testimony to the internal necessity of such union. So also the Church has not received mere troops of unconnected individuals, but has drawn within the circle of her influence not only individual souls, but also their connections, ways of life and circles of affection, so far as these were of an ethic nature, in order to redeem them from the service of sin and selfishness, which prevailed in them, and to give them their due rank and subordination in the kingdom of God. Hence not only are individuals of the working and military classes members of the Church, but these classes themselves, the family and married class with its various ramifications, and the magisterial class, with the consecration of the power committed to it by God, are incorporated into the Church, as Divine ordinances, which each in its way have to serve the sacred purposes of God in Christian love, and to share in both the royal and the priestly office of Christ. To rule the Church by human power as little becomes them[1] as it does the learned class, and neither the despotic commands of rulers nor the resolutions of majorities among members of the Church can hold good against the word of God and the creed of the Church, which is based upon it. To this no member holds the relation of master and maker, but all occupy the position of ministering and maintaining organs (Matt. xxiii. 8-11). Hence it is the duty and privilege not only of the learned, but

the history of the Western Church are so inseparable that for a thousand years Christian and German were regarded as synonymous terms. It is indeed *hard* that the rulers of modern states, after having enriched themselves with the possessions of the Church, should now in return deprive it also of the last remains of its thousand-year-old immunities, by taxing ecclesiastics and the small remaining estates of ecclesiastical communities.

[1] For the state to rule the Church is as unevangelical as for the Church to rule the state, or as the mingling and identification of both. Comp. Augsb. Conf. Art. 28. On the contrary, their difference is as much to be maintained as their union.

of the two other classes, to take care that the stability of the Church, with respect both to the maintenance of its pure creed in the worship and customs of its members, and to its rights and possessions in general, is unviolated and undiminished. Members therefore, not only of the clerical, but also of the magisterial and domestic classes, belong to the synodal representation of the Church. According to Reformation principles concerning the ecclesiastical importance and Christian dignity of these two classes, which were depreciated by the Romish Church as absolutely secular, and in contrast asserted by our older divines to be, together with the clerical class, the *ordines hierarchici*, their right in the Church follows as a necessary consequence. It is true that the rights of the ruling class have, in consequence of the historical concatenation of events in the evangelical Church, been asserted in a manner which has only too much outweighed and suppressed those of the clerical and still more of the domestic class, and has thereby but too frequently secularized both itself and the Church. But to trace back on this account the participation of the ruling class in Church government, and therefore also the union of Church and state, only to temporary necessity, to attack it as an impropriety to be done away with, and to oppose to its former preponderance an equally onesided preponderance of the clerical order, or indeed of the mere demos, can by no means be justified, and must tend to the great injury of both the Church and the state. The Church, if consistent with the greatness of her mission, cannot but claim to exercise a real influence upon the state and the family and therefore upon education, and a corresponding influence in the Church is equally due to these provinces, by co-operation in their proper spheres for the maintenance of her truth, the promotion of her discipline, and the protection of her spiritual labours and works of love. A sound and good form of Church government exists only where, as well as the learned class to which the *service* of the Church is specially commended, the military and working, in other words

the ruling and domestic classes, are so represented in the Church and in its synodal unions, that any selfish encroachment of one class is balanced by the counterpoise of the others, and where these three Divine ordinances condition and assure, in harmonious co-operation, upon the foundation of the Divine word and the Church's creed, the propagation, furtherance and establishment of the kingdom of God. This can only be done by self-denial, without which there is no following Christ in general, and therefore no following Him in the special office or class. The attempt to reconstitute, organize and unite the Church, by new synods chosen according to arbitrary proportions from numbers, and apart from these foundations and organic elements or without them, as ordained and given by God, is a procedure belonging to the extravagances of the brain-sick year 1848, whose folly might be ridiculed if their destructiveness were not matter of lamentation. Constituent assemblies in the very changeable region of the state have already so proved themselves destituent (*destituerende*), that the attempt to transfer them to the sacred soil of the Church might seem an insanity, which could not be expected from a theologian.[1]

These classes or class arrangements of God, in which Christians are to exercise uniting and serving love,[2] would suffice for the preservation of the Church in ordinary and well-ordered conditions, but are insufficient when either the first planting or founding of the Church, or its reconstitution

[1] It is highly questionable whether the editors of the *Zeitschrift für die unirte Kirche* (?) can still pass for theologians, after having placed in their preface (1851), at the head of their principles, which can scarcely be distinguished from free Church (*freigemeindlichen*) ones, the following explanation of the doctrine of justification. This marvellous statement is as follows: We will continue to assert the evangelical axiom of justification by faith alone in its full strictness and in all its consequences; *i.e.*, we will continue to take our decided stand upon the *principle of religiousness*, and to abstain from all dogmatism, whether of a speculative or a judicial nature, whether that of confessionalism or of the consensus and of *fundamental truths*.

[2] Evangelium postulat in talibus ordinationibus excercere caritatem.—Confess. Aug. Art. xvi.

when decayed, or its reorganization after falling into distress or disorder, is in question. It is then that the need of the extraordinary mission occurs, whether of foreign missions for the extension of the Christian Church beyond its present external limits, or home missions for its revival within them. It is the sacred law of uniting love desirous of comprising all under the one headship of the Lord, which makes the care of both foreign and home missions the duty of Christians. Christianity must not let itself be confined, like the religions of antiquity, by national or local limits, but as the bond of union between all mankind must spread over the whole earth, and, according to the Lord's express command, be preached to all nations. The Church is unfaithful to Him and to herself if, forgetting the duty of missions, she confines her efforts to herself, and extending her love of her neighbour only to her own neighbourhood, more and more narrows it, a course of action which but too easily leads to the maxim that every man is his own neighbour. The wide circle of love encloses the narrower circle in its large-heartedness, so that the support of foreign missions will never be detrimental but on the contrary advantageous to the promotion of home charities, while the narrower circles are but too inclined not only to exclude the wider, but also more and more to narrow themselves. Hence the Church, whose Divine mission extends, even under the most restricted earthly circumstances, to the end of the world (Matt. xxviii. 20), must strive, with never-ceasing love, to spread the preaching of the gospel and the blessings of Christianity into those heathen lands, where its light has not yet shined. Genuine *universal* love to man is proved not by that convenient indifference, which thinks it may pronounce them blessed in their natural barbarism, without the gospel, but by that self-sacrificing labour, which brings them the gospel and its saving blessings. Such love, which finds its brethren not only at hand but far off, will never rest till the world-embracing promise of the Lord, that there shall be one

flock under one shepherd, is fulfilled. Nevertheless, as surely as the existing Church has her regular and officially-ordered circle of operation within her legally prescribed boundaries, so certainly do foreign missions belong not to her ordinary, but to her extraordinary vocation. Hence her official authorities will indeed always take a lively interest in them, but they will have the more to abstain from any legal prescriptions concerning them, the more the free impulse and special vocation of a love for the brethren extending beyond the boundaries of home, and ready to make extraordinary sacrifices, must be depended on for the promotion of the work. It is therefore quite in accordance with the nature of the case that free associations should be formed, laying down their own rules in accordance with general Church principles, and that missionary houses should be founded, supported by the prayers and offerings of the faithful, to educate missionaries, and to send them out under the consecration and blessing of the Church, into the dark regions of heathenism, that the light of the Lord may arise upon them (Isa. lx.). The great orders or brotherhoods of former times show how great a need for such associations, besides the usual Church officials, existed in the earlier centuries, and what great sacrifices were made for the objects of the Church. They also prove that such associations must indeed be free, though they need not therefore be *loose* combinations, but that they may, on the contrary, be held together in firm union by the self-denying power of devoted love, according to self-imposed rules, and that the more this is the case, the more also will they effect. It is certainly true that the self-righteousness, often cleaving to their performances, their frequent obscurations of the pure doctrine of the gospel, and unjust misconceptions of the regular official class, have often dimmed their value before God. Yet to depreciate them is least of all becoming in the modern despisers of Christian association, who, without furnishing or sacrificing, doing or suffering anything for higher spiritual purposes, are yet

deeply plunged in the Pelagian self-complacence of rationalistic illuminism. It is matter of rejoicing, that in recent times the indispensable necessity of Christian association, not merely for the purpose of missions to Jews and heathens, but also for all the other objects of Christian love and mercy, is again recognised, and has striven for its satisfaction by the formation of societies sometimes of far-reaching aims and often accompanied by very praiseworthy results. It cannot however be mistaken that these societies are for the most part but very loosely or even not at all connected with the Church, and have but a very lax and irregular organization. The spiritual associations of antiquity were inclined to the restrictions of vows of often exaggerated strictness, but these on the contrary favour a convenient and unrestrained laxity, from which nothing great or powerful can proceed. In any case we have, in this department, still much to learn, especially so far as moral earnestness, the obligation of rules, and extent of sacrifice are concerned, from our forefathers and fellow-Christians of the Romish Church, and far more reason for shame than for self-exaltation.

This applies particularly to the operations of the *Inner Mission*, to works of mercy towards the poorer members of the Christian community, who are destitute of daily food both for soul and body, and who must starve and perish unless assistance is given them. How the Lord had compassion on the multitude, who had no shepherd, and supplied first their spiritual and then their material wants, feeding the hungry in an extraordinary manner, is related by all four evangelists, in the miracle of the loaves and fishes, as an example to us. This His compassionate love must never die out in His Church. There was a special almoner and reliever of the poor in the apostolic college, and as, according to the saying of Christ, we shall always have the poor with us, as well as the sick and weak, widows and orphans, a constant guardianship both spiritual and temporal of all these is a necessity for

the Christian Church. This was provided for in the primitive Church at Jerusalem by the appointment of deacons, and immense endowments have in the course of ages been devoted in the Christian Church to such charitable objects. Of the greater part of these endowments the Church has been in recent times deprived, or they have been applied to a fund for a secular relief of the poor, which cares only for the body and not for the soul also. It is, on account of the unchristianization of the state, more than ever a sacred duty, not only most carefully to preserve all that yet remains of both ecclesiastical establishments and customs and of Church property in funds for the poor, hospitals, legacies, estates, but also to give fresh animation to the task of applying them and to elevate the operation in question, as Church work, from the mere care for the body to efficient care for souls, without which it forfeits its Church character and becomes merely parochial.[1] But even the best ordered guardianship on the part of the Church by its proper organs, of whom there is everywhere a deficiency, would not suffice in the great extent of poverty now existing, and can least of all do so in these our days, when the dissolution of almost all former corporate unions has produced a frightful mass of poor and isolated proletarians, who only too much resemble sheep which have no shepherd and are perishing in the wilderness. The experiences of the present have sufficiently shown, that no material means at the disposal of the state, not to say the Church, are capable of relieving their necessities, sunk as they are in materialism and egoism; while a care directed solely to their temporal needs cannot be demanded of the Church in general. So long as society attains to no organic

[1] The maxim of Vincent de Paul must essentially apply to the Christian and Church care of the poor, viz. that all care for the body is in vain, unless care for souls and spiritual assistance are combined with it, as is almost always proved by the ill success of merely secular care for the poor, and the increase rather than the decrease of poverty thereby. Admirable, too, is the saying of Elizabeth Fry, that the soul of care for the poor is care for souls; see also the very suggestive work of Merz, *Armuth und Christenthum*.

membership of classes, all the care of the Church can only reach isolated individuals among these wandering sheep, and the value of that care must be estimated not by the amount of relief bestowed, but by the greatness of the love, which is shown to the unconsoled and unloved misery of the poor, who are left to themselves and therefore forsaken. The extinction of Divine and human love in their hearts is that spiritual death, from which they must be saved, not chiefly by the material means of life, but by the means and proofs of Christian love, which can release them inwardly from the curse of selfishness and reunite them with God and men. However atomistically dissolved and selfishly reduced to fragments may be the condition of our nation, which for that very reason is in many respects no longer a genuine nation, but only a multitude, the greater, the more immense is the task placed before uniting and delivering Christian love, in the midst of the general disorder.[1] But all the more certain also is it, that the extraordinary need requires extraordinary assistance, and that the existing ordinary means and official organs of the Church are by no means sufficient for the present wants of the Inner Mission, but need further reinforcement and co-operation. From this they will the less have to fear injury and to hope for success, the more they succeed in bringing the auxiliary powers into active connection with Christian Church life and preserving them therein, by means of the appointed clerical officials. Already have the most pressing objects of this mission been met by the formation of various new associations, with larger or smaller circles of operation and comprehensive arrangements, among which the house of the brethren in the *rauhes Haus* at Hamburg and the Deaconesses' Institution at Kaiserswerth, under whose beneficial influence the large royal institution of Bethany at Berlin, and

[1] Comp. *der deutsche Protestantismus*, etc., 3rd edition, Frankfort 1850, p. 491 sqq.

many other houses devoted to offices of mercy have sprung up, may be specially mentioned as signal proofs of the strength of compassionate love, which yet prevails in the evangelical Church. What has been already effected and what has still to be done in this sphere, where and how it is to be undertaken as the task of the Church, and what has already been undertaken in the name of the German evangelical Church, needs, in place of any further detail, only a reference to the *Denkschrift an die deutsche Nation über die innere Mission der deutschen evangelischen Kirche,* by Wichern, the highly respected father of the above-named house of brethren, and to its continuation in the *Fliegenden Blättern.* Let us trust with its author in the Lord our God, that He will hearken to the cry arising from the deep and extraordinary needs of both soul and body in these our days, and pour out again, by the Holy Ghost, a fulness of His pitying love, which shall mightily impel His believing people to works of mercy. Then may we confidently hope, that, as in the days of the first love of Christendom, followers of Christ will arise, who will in the extraordinary service of its mission renounce not only the inordinate evil, but the ordinary good things of this life, for the sake of devoting themselves the more free from care, the more fully and unreservedly as poor preachers and brothers to the poor, being also ready in case of need (*διὰ τὴν ἐνεστῶσαν ἀνάγκην,* 1 Cor. vii. 26) to decide upon the celibate condition,[1] to renounce a family life of their own, and cheerfully to sacrifice their possessions, their own will and their own life also (Mark viii. 35), for the self-denying service of the Inner Mission, in brotherly union with its other servants.[2] It would be a humiliating evidence of the poverty of the evangelical Church, if the love of Christ, which

[1] To such cases applies: Non æquamus conjugium et virginitatem, *Apol. de conjugio sacerdotum,* p. 249, and p. 243: Virginitas donum est præstantius conjugio.

[2] So Rothe, *theolog. Ethik,* Book iii. p. 424, though with a preponderance of the secular element.

springs from faith in the greatness of His sacrifice, could not produce, when and where necessary, as great offerings of self-denial, as a love not always free from self-righteousness and selfish notions has often produced in the Romish Church. The orders of Sisters and Brothers of Mercy, in whom any illusion about their own merit is entirely eclipsed by their self-denying ministries of love to suffering humanity, still present an unattained model for the work of the Inner Mission among ourselves. Would that it were given to our Church to shine as brightly in the pure fire of love, as in the clear light of truth. According to what has been said, it is very certain, that for the amendment of our deeply disordered and corrupt condition, and for the healing of our desperate wounds, we stand in need of the largest measure and greatest gifts of purifying and uniting, of healing and sanctifying love from the abundant grace of the Father, the Son and the Holy Spirit. For this then let us make our earnest petition.

SECTION II.

OF DIVINE OBEYING LOVE.

CHAPTER I.

OF ACTIVE AND OBEYING LOVE.

LOVE is the fulfilling of the law when, as the law, *i.e.* the ideal of man requires, it fills the whole heart and soul and mind, *i.e.* the whole man. It is self-evident that the law and its object, the ideal and the real man, would then be congruent, and the latter no longer live under the law as inadequate thereto, but in the law as fulfilling it. Just so far as the will of man and the requirements of the law are in congruity, is he no longer under the law (1 Tim. i. 9), but acting in voluntary agreement with it; and such a will being sanctified and good and conformable to, and one with the Divine will, needs no longer the impulse of the Divine command. On the contrary, not only knowing, but willing itself to be one therewith, it freely and without any constraint fulfils the command from the very instinct of indwelling love, from that inward necessity, which in love is identical with freedom. This is the law put in the heart and written in the mind (Jer. xxxi. 33; Ezek. xi. 19). (*spiritus sanctus et viva lex*). With respect then to the first and greatest commandment of the law, viz. to love God with all the heart, with all the soul, and with all the mind, it is very certain

that beyond this there can be no higher degree of perfection, that to surpass the commandment is impossible, and that the notion of a merit exceeding it (*meritum superabundans s. supererogatorium*) not exactly enjoined, but only *recommended*, is utterly inadmissible. On the contrary, the duty of perfect love, as that wherein the Divine image in man consists, is not only the duty of all alike, but there is moreover, as surely as all are sinners and come short of the glory of God, no one man who perfectly fulfils it, in whom perfect love has cast out all fear and all selfishness, so that he dwells wholly in God and God in him (1 John iv. 16–18), and the law therefore is no longer over, but only in him. So far as man does not abide in perfect love, and therefore not in the fulfilling of the law, so far is he still outside and under it, and is, even after he is born again, continually brought by it to the knowledge of the sin which still cleaves to him, and at the same time led anew to Christ, the source of all grace and love. Thus the pædagogic use of the law remains even for the regenerate, in whose hearts purifying and uniting love already prevails, so long as they are not fully penetrated thereby, but still affected by selfishness whether in its coarser or more refined forms. The law must still preserve even the sanctified man in the fear of God, and in that abasement, whereby he is exalted, because God gives him higher grace, must keep him from the pride, whereby he falls, because God resisteth him. This is the abiding relation of the law to the heart, to the constant disposition of man, *i.e.* to the *habitual* righteousness or unrighteousness which fills his heart with the affections of either love or selfishness, and which manifests and proves itself or becomes *actual*, according to the greater or less uniting power of love, in those firm and constant (*habitual*) human associations, the Family, the State, and the Church.[1]

[1] As these constant dispositions form the *virtues* of man, so do his permanent associations based upon them (*ordinationes divinæ, bonæ creaturæ Dei, Apol.*

This leads us in the present chapter from the contemplation of love as *abiding* in disposition and association, to its contemplation as *acting* in thought, word, and deed, and, to that of its relation to the Divine law. Love as a disposition is an habitual volition, a well-wishing, which by the constant tendency of the will forms virtuous *character* in man. From the habitual proceeds the active volition, which is conditioned in a twofold manner, subjectively by the impulse to activity belonging to the life of love, objectively by the incitement of real or ideal objects, and which becomes deed or work (*actus, opus*) by a resolve of the will directed thereto. By his activity man as subject grasps the world of his objects, which offers him inwardly and outwardly an immeasurable and infinitely varied field. The question then is, whether we should make the moral regulation of human activity dependent solely on the impulses of the true love which fills the heart, so that it should be enough to say: *habe caritatem et fac quidquid vis*—love and then do what thou wilt. This question must be answered in the negative. Subjectively indeed the rule is correct, because to love aright is to have a right will, and he who has this needs only to carry it into execution. But since it belongs to ethic, especially theological ethic, to regulate not merely the human subject, but also all communion and interaction of subjects and objects according to the all-embracing will of God, right will cannot be determined merely according to the subjective sanctification of a man, but also according to the right ordering and truth of the objects to which it actually refers, and it is just these objective determinations which take place through the Divine law. If we remember how easily impure influences, affecting also his objective judgment, may be mingled, often unconsciously to himself, by the false subjectivity of selfishness

p. 215) his *possessions*, and his activity with respect thereto is determined by his *duties*. Although then theological ethic also has its doctrine of virtue, property, and duties, it does not seem appropriate to force it into these forms, which have chiefly sprung up in another soil.

in the love of the subject or in his heart, we shall be the less able to commit the action of even the holiest man to the subjective guidance alone of his own will sanctified in love, and must always maintain that the holy and unchangeable will of God, or the Divine law of Holy Scripture, is the binding rule and standard of action. But even apart from these disturbing influences of sin, and supposing men to be as the children of God, filled with and impelled by pure love, they would not on that account be all equal to each other, and consequently would not all have the same acts to perform. On the contrary, as the Church of the saints is not a mere number of them, but forms the many and variously membered body of Christ, to which belong members united in equal love but of very different activities, so, even without any schism of sin, mankind would have formed communities or corporations, in which varied interactions would have been allotted to different sexes, races and ranks, as incorporate organs, and definite superiority and subjection necessarily assigned to them. Appointed rules for the household are indispensable to the best family, if with even the best intention disorder is not to ensue, and, while the most active love would urge the members of the family to contend for the more difficult and greater offices, fidelity in small things is not to be overlooked. The rules of God's family are the Divine law as written upon the two tables of the Decalogue. By these rules of the Almighty Master of the family, who assigns us our places and makes us stewards of His manifold gifts, each has to measure and order his doing and leaving undone in the *obedience* of love. By them is determined the motive and extent of duty; only what is done conformably with duty according to these rules of the Divine will, has for itself the pure testimony of the Divine approbation. Not what seems good to the loving heart, not what it chooses, at whatever amount of sacrifice, is therefore sure of the Divine approval, for in self-chosen sacrifice, the greater it appears the

more may self-will and with it self-righteousness be latent. Obedience is better than sacrifice, is the better and greater sacrifice, because it is that of the will, and it is one which may more frequently be offered in small and lowly than in great and elevated service. The first duty of man is always the fulfilment of his duty, however insignificant the matter it concerns. It is obedience which gives to the acts of Christian love and to works of faith, however great or small their matter may otherwise be, their greatest value before God.

In Jesus Christ no other advantages or merits avail, but only faith which worketh by love, and this working of love proves itself to have sprung from faith, by the very circumstance that it does not follow its own devices, but remains in the believing obedience of the Divine word and will, and therefore takes the law of God as its standard of duty. It is this authority of the law as a standard for the active love of believers, which is, as we have seen, its third use, *tertius* or *didacticus usus legis*, to which, by reason of its importance to evangelical moral theology, the Form of Concord has devoted a special and instructive section (the 6th Epit. p. 594, and Sol. Decl. pp. 717–724), thereby disclaiming for the evangelical Church everything of an anomian and antinomian nature. With reference thereto, the new and active love arising from faith is also very accurately called by the Church *the new obedience* (*nova obedientia*), and a distinction thus drawn both between the old *disobedience* of sinful man to the law, and the *old* obedience which he renders to it, not in the willingness of free love, but only in slavish fear. The new is also, as becomes the children of God, a free obedience, and in this notion of free obedience is harmonized the contrast of freedom and law of a state of redemption and bondage so irreconcilable to the natural man. The very virtue of the holy and glorious angels does not consist in the free elevation of their dominion, but in the willing humility of their obedience

(Heb. i. 14).[1] It is the Redeemer, however, who furnishes the loftiest example of new and free obedience, and also the deepest proof of the importance of the law for even the redeemed children of God. For though He was a son, yet learned He obedience by the things which He suffered (Heb. v. 8), and was obedient unto death, even the death of the cross, and His righteousness was the most perfect fulfilment of the law (Matt. v. 17). Thereby He redeemed us from the curse and constraint of the law, that we might, like Himself, fulfil it in the free obedience of love, and thus perform the commandments of God in a manner well-pleasing to Him.

The performance of the Divine *commands*, whose correlates are human *duties*, is appointed for all men in general by the Divine law, which involves also the universal vocation of all to holiness, according to the image of God and of Christ. The fulfilment however of the Divine commands and of human duties is also appointed in particular according to the *special vocation* which a man has received as a member of human society, and is to fulfil according to the will of God. The most general innate severance in the human vocation is that of sex, for every human being is created either man or woman, whence the whole race is divided into the male or the female half, each of which has its special, as well as its general human duties. Upon this innate characteristic depends with mutual special modifications the vocation to the married and domestic condition, as well as to family duties in general in their wider or narrower extent. The calling of the father of a family includes those of the ruler and priest, which were, upon the further development of human society, formed into special offices and classes.[2] The ruling class involves the vocation or office of governing, legislating, judging, and punishing (*usus politicus legis*), in behalf of which the execu-

[1] Sicut sancti Angeli promtam et per omnia spontaneam obedientiam præstant. —Conc. Form. *ibid.* p. 719.

[2] E parentum potestate omnes aliæ propagantur et manant.—*Catech. maj. præc.* iv. p. 439.

tive power of the sword is placed in the hand of rulers, on whom especially duties and cares, differing from those of subjects, are enjoined. The clerical calling and class includes not only the office of the priesthood and of spiritual instruction in the narrower sense, but, since all science and art originally proceeded from religion, and are in their highest relations to be traced back thereto, has also developed into the general intellectual vocation of the teaching class, on which that cultivation of the heart and mind of man, by which he rules the material world, is incumbent. Within the province of these three God-ordained classes or Divine orders (*ordinationes divinæ*)[1] lie the ordinary callings of men, in which they are to serve God and man, and to exercise love. These are the *class of good works* (Tit. iii. 8) (Stände guter Werke, Ger. Ver.; honest occupations, Rev. Ver.), in which the apostle desires that believers should be found, after reminding them in the beginning of the chapter to be subject to principalities and powers, and ready for every good work. For truly good works are just those which the Christian performs with love and faith, in obedience to his calling. And it makes no difference to the intrinsic goodness of the work, whether this calling is a higher or a lower, a ruling or a serving one in the order of human society. It is not upon the greatness, the splendour, or the importance of a work that our estimation of its moral worth must depend. On the contrary, it is fidelity in the fulfilment of the duties of the calling, the humility of obedient love, which ennobles and sanctifies it, however insignificant its outward appearance. It is one of the chief excellences of evangelical ethics, to have laid the chief moment in the doctrine of good works, not upon the value of the deed, but upon the obedience of the doer, which may be shown in the least as well as in the most

[1] Comp. Luther's *grosses Bekenntniss*, Walch, Part 20, p. 1378. The holy orders and true foundations instituted by God are these three: the priestly office, the marriage state, the secular government.

important actions, in leaving undone as well as in doing, to have given to small acts of obedience precedence over great but self-chosen works, and to have rated the faithfulness of the will more highly than its power. Under the influence of ethic principles which had their roots rather in rationalistic than in Christian soil, and which the more they favoured a Pelagian self-righteousness were the more decidedly opposed by the Reformers,[1] it had come to pass that higher moral worth and merit were attributed to self-chosen and self-effected works, just in proportion as they seemed difficult and extraordinary. Beside these, the unpretending works and duties, imposed by the respective callings of the three chief classes and their daily fulfilment, failed to receive their due appreciation and were disregarded as commonplace and secular, so that these three sacred orders, as Luther calls them, were placed, as imperfect conditions, far beneath the monastic orders as states of higher perfection. What food was thus furnished to self-righteousness and self-love, and what uneasiness of conscience must have been felt by Christians who found themselves in these comparatively despised classes, is very easily seen, and is often dwelt upon in the writings of the Reformers. On the contrary, it is delightful to find how they, and especially Luther, restored to sacred dignity and honour those classes upon which stand, according to God's order, the Family, the State, and the Church, how they ennobled works of obedience done in the service of the divine calling, so that even the common soldier,[2] the domestic servant, the poor nurse girl (*misera puellula, quæ infanti in cunis posito sedulo servit, Catech. maj.* p. 482), and children, cannot but feel themselves elevated in the dignity of a calling pleasing to God, and in the obedient performance of its duties, which, though mean and despised in the sight of men (*apud homines*

[1] Comp. Melanchthon's excellent deduction in the *Apologie de justificatione*, p. 61 sqq.

[2] Comp. Harless, *alt. Ethik*, § 48: the preservation of the soul in the earthly calling, § 48.

levissima et contemtissima), are yet pleasing and precious to God because of their faithful and loving obedience (*grata et pretiosa opera, Catech. maj.* p. 433).

The doctrine of the calling, by which general obedience to the law is defined as that of special *service* in the kingdom of God, is of great importance to the right understanding of obeying love, in other words, of obedience, which is loving, and therefore as free as it is faithful. Evangelical ethic, unfavourable to all self-will, requires in every good work obedience to the Divine will. Hence it cannot admit that distinction of scholastic morality between legal commands and evangelical counsels, which makes the commands to be necessarily binding on all, and the counsels to contain only hints or directions for those who, by the choice of their own will, propose to attain a higher degree of perfection, and therefore take vows of celibacy and poverty, and subject themselves to special ascetic rules. This distinction nourishes the delusion of a righteousness or perfection, which not only fulfils but surpasses the commands of God and the duties they enjoin, and which, left to man's free will, is to prove both a merit on his part and a claim to a higher reward. This is to obscure the gospel of the justification of the sinner through the grace and perfect righteousness of Christ, and to deprive man's virtues and works of that humility of love, without which, however great and extraordinary they may be, they profit nothing before God (1 Cor. xiii. 3). What is true in this distinction is, that, while the law of God is the same for all men, and is in its highest requirements come up to by no one, not to say surpassed, the callings of men, in which they are actively to practise love and obedience, differ, and therefore demand different works from them, and that an extraordinary calling may also demand extraordinary works. The special calling, as well as the general law, depends upon the will of God, who determines it either by a man's birth, parents, and superiors, or indicates it by his gifts, talents, and inclinations, or by provi-

dences, and the leadings of events and circumstances. It is true that man's will also concurs herein, not as merely determined or letting itself be determined, but also as actively sharing in such determination, and deciding on a certain calling, so that it may then be said that a man has chosen his calling. This will always be the case where the Divine indication to any particular calling appears less decided, and where the Divine will, which is to be obeyed, must first be inquired after and sought out, and the reasons for or against the proposal maturely weighed. But however the choice of a calling may be influenced by one reason or another, it must always be regarded as the resolve or decision of obedience to the recognised will of God, never as a self-vocation or self-choice, following only its own fancies and seeking only its own. For then man would appear not only as his own master, but, since every calling exerts influence in the collective organism of human society, or in the constitution of the kingdom of God, as its master and orderer. This would be an act of usurpation, opposed both to the first commandment and the first article of the Christian faith, and in contradiction to the notion of the creature. Man does not autonomically bind himself, but is bound. God, the creator of all natures and powers, and the giver of every good gift, is alone the Lord who appoints to man his stage of service in His kingdom on earth; in other words, as master of the house, apportions to him his calling and duties. He indeed requires also the consent of the human will, because free service in His kingdom is alone pleasing to Him. He makes use too of human instruments and authorities, whom He has made the officials of His kingdom, both to carry into effect externally, and to fashion and sanction officially, the different vocations and obligations. But however many differences of administrations, diversities of gifts, and diversities of operations there may be, there is still but one Lord, one Spirit, and one God, who worketh all in all (1 Cor. xii. 4–6); for He is love, *active*

love, which embraces and provides for all, and is by its abundant goodness the cause of all good works. It gives and works all good gifts and powers; not only those which the ordinary needs of the house of God constantly require for the teaching, military, and working classes, but, as shown by the above-quoted passage, such extraordinary gifts and supernatural powers also, as are needed for special missions in the kingdom of God, in proportion to the existing necessity. They whom God has thus gifted, He then calls and obliges by the special motions of His Spirit to such unusual missions and prominent services in both Church and State, and thus assigns to them other duties, and makes greater claims upon them than those to which they are subject, who fulfil ordinary callings in the Church's more peaceful times. These claims, then, founded on special vocations, are no longer Divine counsels which may be followed or not at choice, but commands of the Lord, and obligations laid on men, to which obedience must be rendered, if those whom they concern are generally subject to Him. It is thus that Melanchthon (*Apol.* p. 287) argues, in opposition to the doctrine of evangelical counsels, from the very example, quoted by his adversaries, of the young ruler, by showing that the perfection required from him by the Lord (Matt. xix. 21) consisted not so much in the material surrender of his property as in obedience, the following to which the Lord *called* him. "Perfection consisted not in the mere renunciation of his goods,[1] but in what Christ added to this: Come and follow me." An example of obedience in a vocation (*obedientiæ in vocatione*) is set before us, and as vocations differ, that of the young ruler is not that of all, but concerns peculiarly the person with whom Christ is speaking, and is no more to be imitated by us, than the call of David to the kingdom, or the call to Abraham to offer up his son. Calls are *personal*, and vary as

[1] Sinamus Philosophos Aristippum prædicare, qui magnum auri pondus abjecit in mare.—*Ibid.*

employments do according to times and persons, but the example of obedience is *universal.* It would have been his perfection if this young ruler had believed and obeyed this his call. And the perfection of each of us consists in *obeying his call* in true faith.

Thus evangelical ethic, with faithful consistency to the evangelical principle of faith, perseveres in everywhere placing the perfection of active love in perfect obedience to that Divine will by which we are bound, in other words, in the fulfilment of duty. And although it has been very careful to point out that this perfection is indeed attainable in even the ordinary callings and general arrangements of domestic and public life, it has by no means misconceived the fact, that there are besides, in consequence of God's special gifts and callings, unusual and extraordinary missions, spheres of operation and modes of life, to which pre-eminent value must, with respect to the corresponding peculiar needs of the kingdom of God, be attributed. Of such special classes of good works, together with good works in general, we have already treated in a former chapter, and shown how much they are needed at the present time. Special and glorious promises are also given to them, not as though they were the conditions of any higher degree in the state of grace and justification before God, or could in this respect lay claim to any kind of merit. No human work of any kind can do this; good works do not produce grace, but on the contrary presuppose it; a man must have received forgiveness of sins, and become a child of God by grace, before he can do the works of a child in the obedience of love. But, though grace in Christ and the state of sonship are alike for all the children of the family, the children nevertheless differ widely from each other, both with respect to their gifts and powers, and consequently to heir works and performances, their doing and suffering. And as with respect to the faults and defects of children discipline and punishment vary, while the state of sonship

remains the same, so too is this the case with the encouragement and reward which the Father promises and bestows, with respect to their virtues and performances. The labourer is worthy of his hire, and he that soweth sparingly shall reap also sparingly, while he that soweth bountifully shall reap also bountifully, and God will reward every one according to his works. Decidedly, therefore, as the evangelical Church denies any merit in good works, with respect to the grace of justification, it yet accords to them, in consequence of God's gracious promise with respect to earthly and heavenly rewards, a meritoriousness[1] such as is in every well-ordered family awarded to children, who willingly and obediently prove their love and gratitude, according to the variety of their gifts, tasks, and works. The external lot of the children is often different, but the blessing of sonship is for all, who do not forfeit it by unbelief; for it is one Christ who was offered for all that believe in Him, and one God, who by way of both promise and command says to all without distinction, I am the Lord thy God.

From the speciality of the call, by which the many different forms of active obedience are conditioned, let us now turn to the universality of the Divine commands, which appoint, and to all alike, the doing and leaving undone of obeying love. It is essential to obedience to hearken to the *word* of Him who commands, and it is above all those *ten words* or commandments of the God of revelation, which form in Divine imperatives the summary of the moral law, and the chief *norm* of that love to God and man which is the fulfilling of the law.

[1] See *Apology*, p. 96: Docemus bona opera *meritoria* esse non remissionis peccatorum, gratiæ aut justificationis (hæc enim tantum fide consequimur), sed aliorum præmiorum corporalium et spiritualium in hac vita et post hanc vitam, quia Paulus inquit 1 Cor. iii. 8: unusquisque recipiet mercedem juxta suum laborem Erunt igitur dissimilia præmia propter dissimiles labores. At remissio peccatorum, similis et æqualis est omnium, sicut unus est Christus et offertur gratis omnibus, qui credunt, sibi propter Christum remissa esse peccata.

[Here follows in the original a second chapter of this second section, in which each commandment of the Decalogue is separately and copiously discussed. This it has been thought well to omit, both because it has already been briefly treated of in chap. iii. sec. 11 of the first division of this work, and because the subject is one which has already received ample attention in many recent publications.—TR.]

SECTION III.

CHAPTER I.

OF THE PATIENCE AND HOPE OF LOVE IN SUFFERING AND DEATH.

DIVINE Love is the ideal fulfilling, the Divine Christ the real fulfilling of the law. He satisfied it as it is set before sinners, by both active and passive obedience, by both doing and suffering enough. He fulfilled it, that we, hidden beneath the wings of His perfect righteousness from the condemnation of the law and justified by faith, might have peace with God and (priestly) access to the grace wherein we stand, and might with praise and thanksgiving rejoice in hope of the future glory that God will bestow. And not only so, but we rejoice also in tribulations, knowing that tribulation worketh *patience*, and patience experience, and experience *hope*, and hope maketh not ashamed, because the love of God is shed abroad in our heart by the Holy Ghost, which is given to us (Rom. v. 1–5); and the genuine prayer of patience and hope in us works in the name of the Lord and in the power of His perfect prayer.[1] And what shall separate us from this love of God? Shall tribulation, or dis-

[1] As the ten commandments are a standard for *active*, so is the Lord's prayer a standard for *suffering* obedience, to which also the corresponding tones found in the high-priestly prayer, the prayer in Gethsemane, and the seven words on the cross refer.

tress, or persecution, or famine, or nakedness, or peril, or sword? As it is written (Ps. xliv.): For thy sake we are killed all the day long, we are accounted as sheep for the slaughter; nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord (Rom. viii. 35–39). Let this apostolic shout of victory go before us in our consideration of the dark valley of suffering and death.

The most holy obedience of our Lord, becoming most holy patience in His suffering, is the all-sufficient sacrifice, which, as Mediator and High Priest of the human race, He offered in perfect fulfilment of the law, to atone for the guilt of its non-fulfilment, to redeem from its curse without destroying it, to pardon all sin without in the slightest degree forfeiting His holiness, but on the contrary maintaining it immutable under the dispensation of grace. If then the law is not abolished, but re-established by the gospel, if even when its righteous sentence of condemnation is exchanged for a gracious absolution, this is only done at the price of a perfect satisfaction, is it not evident, that though the law ceases indeed to condemn God's redeemed children, it neither ceases to bind them to the practice of active, nor to the discipline of passive obedience? Not that thereby becoming righteous and the children of God they are thus to obtain *justification*, which they have already received of grace, but *sanctification*, of which they are to attain by the growth of regeneration a continual increase, and in which they are to be ever more and more established and strengthened. It is a necessary and beneficial consequence of the inviolable truth of the Divine will and law and of the honour and dignity of the family of God, that the education of His children should be a serious and strict one. And the more so in proportion to

the greatness of the mercy, by which they have been received into the household of faith. Far be the thought, savouring as it does of the laxity and listlessness of the doctrine of indulgence, that the pardon earned by the sacred blood of Christ should relax the strictness of obligation to active obedience to the commands of the Decalogue, that the favoured condition of adopted children in the house of the eternal Son, who Himself learned obedience by the things which He suffered, should exempt His brethren on earth from the severity of wholesome chastisement (Heb. xii. 6–8), and from the necessity of passive obedience in great *patience* for their sanctification and perfection. On the contrary, the exceeding greatness of that Love, which atoned for their disobedience by suffering, renews and redoubles the obligation to obedience, which already lay upon them as creatures and servants of God, even according to the old man, and which they now can and ought to render with new love and thankfulness as children. The very greatness of the sufferings which the Beloved Son, who as man was also the Lamb of God, bore for their sins, constrains them to new hatred of the sins whereby they have offended Him, and to willing and patient submission to the sacred and wholesome discipline, whereby they are to be healed and purified from them. It is true that Christ has redeemed us, has released us from the bonds of our ruin, of our debt, but only to bind us the more firmly to Himself, to make us His debtors. For now that we are freed from the service of sin, we are become servants of righteousness, to which we are to yield our members, that they may be holy (Rom. vi. 18 sq.). Christ is the Way, the Truth, and the Life; He leads us to eternal life, to the glorious liberty of the children of God; but they are greatly deceived who would make the way broad and the gate wide, and flatter themselves that they can follow Christ without self-denial and patient bearing of the cross. He endured the cross for us, to reconcile us to God; He did and suffered

all for our salvation, not that we might have no more to do, still less no more to suffer, but that in sacred fellowship with Him we might do the more and suffer the more willingly and *patiently*. It cannot but be that Christianity, the more it gives in love, the more also it should require in love, that the Christian who receives a new heart, should take upon himself far deeper and greater duties of active suffering and sympathizing love, than the non-Christian who lives only to himself, and would rather spend his days on earth in joy and pleasure, than bow beneath the cross on which is inscribed, *love and suffer*.[1] As love makes a man happy in earthly respects also, although it does not lessen the pain and grief appointed him in his life below, but rather increases them by his sympathy with those of his loved ones, so too does the gospel of the love of God in Christ make us happy, though it bids us enter the kingdom of heaven by following Him through much tribulation. Look to the Virgin, how the sword pierces her heart; stabat mater dolorosa juxta crucem lacrimosa, and yet all generations call her blessed. No Christianity without the cross, no salvation without pain, no comfort without tribulation; in the world ye shall have tribulation, says Christ; but be of good cheer, I have overcome the world.

We must then acknowledge that Christianity does not lessen but increase both the duties and sufferings of its believers on earth, and need not therefore be astonished as at some strange thing (1 Pet. iv. 12), that the godly, who are in this present evil world always in the minority, should have more to suffer in it than the ungodly, though these too have their own troubles here, and will at last have to undergo, and that without grace, the penalty of death. On the other hand, however, Abel, though a man of grace, suffered a violent death. How much too did the holy patriarchs suffer during their earthly pilgrimage; how full of trouble and labour was

[1] Comp. *Lieben und Leiden der ersten Christen*, by Dr. Erdmann, Berlin 1854.

the life of Moses, although he was the friend of God! Into what depths of trouble David was plunged, is witnessed in heart-moving terms in his psalms of lamentation. It often cut him and Job[1] and other prophets (Jer. xii. 1 sqq.) to the heart, that the godly should have so much to suffer. Asaph acknowledges in the beautiful 73rd Psalm how he had well-nigh stumbled in his vexation at the envious, when he saw the prosperity of the wicked in this world, while the godly were plagued every day; and though he acknowledges that the former often suddenly perish and come to a fearful end, it still grieves him at his heart, that his folly cannot understand the dark ways of God. Nevertheless he continually cleaves in faith to Him, who leads him according to His hidden counsel, and joyfully confesses, if I have but Thee there is nothing in heaven or earth that I desire beside Thee. Thou, O God, art the strength of my heart, and my portion for ever (Ps. lxxiii. 25 sq.). Great too was the faith and patience of those Old Testament saints, who during their suffering life of pilgrimage comforted themselves with the promises, although they only saw them afar off (Heb. xi. 13). How much more then should we, who have seen their fulfilment, take to heart as disciples of Christ and in the fellowship of His sufferings, the saying of His apostle (Jas. v. 10 sq.): Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy that endure. Ye have heard of the *patience* of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

The end of the merciful Lord upon the cross, this most tragical moment of the world's history, in which all human sufferings were concentrated on the head of the God-man, that head so marred and wounded—that end so dreadful yet

[1] Comp. Hengstenberg on the Book of Job, in the *Evang. K. Zeitung*, 1856, No. 16 sqq.

again so consoling, gives us in the New Testament a new beginning to the wisdom, which teaches us more and more to understand the deeply tragic character of human history, from the death of Abel to the last judgment, and rightly to estimate suffering.[1] 'That moment, in which the Lord of life, in boundless compassion tasted death for every man, rent the thickly-folded veil, through which the High Priest, who bore the sins of the world, entered with His own blood into the Holy of Holies, offering Himself as the slaughtered Lamb with infinite patience for the infinite guilt of sin, to all-holy Justice. It was as the bearer of that guilt that He suffered fulness of sorrow in both body and soul, "from the poor manger to the bitter cross," upon which, reckoned among the transgressors, He bowed His thorn-crowned head in sacrificial death. Surely He bore our griefs and carried our sorrows, He was wounded for our transgressions and bruised for our iniquities. His sufferings were so great and heavy, because the burden of the sins which He bore was so great and heavy. Here then, upon this sun-bright summit we see intensively confirmed all that the history of the Old Covenant and of the whole ancient world has extensively taught of the fall of man; viz. that the evil of suffering is connected with the universal evil of sin, and that the billows and waves of suffering are of such depth in the world, because the rebelliousness of sin rises to such a height against God. The vastness of suffering, which Adam's race in all its branches not only suffers but also co-operates with him in causing, is correlative with the vastness of the sins which it not only commits but also suffers. Doing and suffering evil are the inseparable active and passive of this *verbum irregulare*. Sin itself, however active, when it excites or is excited, is still a suffering, a morbidly active passion, which creates first indeed lust but then suffering, and because it separates body and soul from

[1] Compare on this subject the excellent locus in Melanchthon's *Locis theologicis*, ed. a. 1543 sqq., de calamitatibus et cruce et de veris consolationibus.

the God of life must at last suffer death. For because by disobedience and disorder it degrades the originally godly life of man to the ungodly, the holy to the animal life, it is subjected by such degradation to the natural law of perishableness, which prevails in all animal and vegetable life,[1] and must perish in death to rise to new life. Yes, all flesh is as grass, and all the glory of man like the flower of grass; the grass withereth, and the flower thereof fadeth (1 Pet. i. 24; Isa. xl. 6 sqq.). How sad that the life of man and all his glory on earth are forfeited to death, that the *memento mori* resounds even throughout his comedies, nay in the midst of his triumphs, not only by means of warning words but of warning sufferings, which are the forerunners of death; for the flowers of even the most blooming wreath fade and fall but too quickly. Christ, the heavenly King, who bore the sin of the world, plunged into its sufferings and despised its glory; the earthly king of Israel, who gathered all its glory around his crown was Solomon, great in power, wealth and fame, shining in wisdom and knowledge above all the kings of the earth (1 Chron. ix. 29), and made illustrious by the most dazzling productions of art, beauty and magnificence (Eccles. i. and ii.). And he, the possessor of all that the natural man, at the climax of prosperity, can desire, only utters in the Book of Ecclesiastes a profounder sigh, that all is vain and transitory and full of trouble and sorrow. Moses too, the man of God, in the 90th Psalm refers, with sacred seriousness, all this mortal frailty of human life and its productions to its deep foundation: Thou carriest them away as with a flood, they are as a sleep, like grass which groweth up. In the morning it flourisheth and groweth up, in the evening it is cut down and withereth. For we are consumed by Thine anger, and by Thy wrath are we troubled. Thou hast set our

[1] Si natura humana non fuisset aversa a Deo, mansisset in ea vigor vivificus a Deo inditus naturæ humanæ, nec computruissent homines ut poma, ut flosculi, ut pecudes. Sed postquam amisit integritatem, materia languidior facta pomorum et pecudum naturæ similis esse cœpit.—Melanchthon, *l.c.*

iniquities before Thee, our secret sins in the light of Thy countenance. Before this holy countenance, which penetrates with the consuming glance of a judge all secrets, sinners cannot but wither and die, for before His judgment no sinner can be justified (Ps. cxliii. 2); all are guilty of death. This is what St. Paul sums up in the decisive words: The wages of sin is death (Rom. vi. 23). For mortal sickness with all its pains and terrors has reached all sinners from Adam downwards (Rom. v. 12), so that death did not spare even the only-begotten Son, who in merciful innocence took all guilt upon Himself and bore and expiated its guilt upon the cross. Consequently it is upon the *ethic connection of suffering and death with sin*, that the pathological doctrine and wisdom of the Church places the greatest weight.

Philosophy, *i.e.* the wisdom of the natural man without the light of Holy Scripture, esteems those mortal sufferings of the whole human race, and the frightful calamities connected with them, which, ethically regarded, are supremely tragic and worthy of deepest lamentation, as an essentially *physical* evil, caused by the weakness and mutability of matter,[1] and as that whose unalterable necessity must be encountered with the greatest possible equanimity. Serious moral philosophers acknowledge indeed, besides physical evil, a great moral evil with various sad consequences in the wilful wickedness of individuals. The old tragedians too have their presentiments of an hereditary curse descending to individuals in certain races. But still even in the nobler kind of heathenism,

[1] De causa, cur hæc hominum natura, quæ antecellit ceteris animantibus, tantis miseris subjecta sit, sapientes semper disputarent, unde mors sit, unde tot morbi, unde corporum exitia non accersita nostris consiliis, unde in imperiis tantæ confusiones, mutationes, ruinæ, pestilentiæ, fame necati populi, mersæ urbes, debiscente terra, diluviis totæ gentes obrutæ, magnas urbes incendiis prorsus deletæ, denique alia multa tristia, quæ vel multis vel singulis accidunt sine ipsorum consilio. Philosophi (whether of ancient, modern, or most recent times) quærunt causam in materia, quam ajunt ruere æterno impeta ad alias formas ac appetere vices. Hinc exstruxit Aristoteles suum illud dogma de privatione in materia—Observemus hic discrimen *humanæ philosophiæ et doctrinæ cœlestis*.—Melanchthon, *l.c.*

and in the heathen philosophy of modern times, there is everywhere as great an absence of a true perception of the magnitude, depth and universality of sin in the historical and natural connection of the human race, as there is of a true knowledge of God. There is consequently a corresponding absence of all correct appreciation of those deadly ills of body and soul, of those great tribulations under which mankind is groaning for redemption, and therefore of all true *patience*. It is just because philosophy, starting from the philosophizing individual, seeks its principles in him—though he is but a result of history—and does not start from the elementary and general beginning of the whole human race, that it is unable to perceive that the race is one great historical organism. For the same reason it is also incapable of discerning in it that universal corporation representing the self-multiplying fruitfulness of Adam and Eve which variously replenishes the earth with ever fresh blossoms and fruits, according to Scripture (Gen. i. 28, iii. 16 sqq.), and generalizing, from our first parents, both the blessing of their creation and the curse of their sin, to their whole progeny. Departing from this view, naturalistic philosophical reflection recognises only individual transgressions, and admits a connection between suffering and sin only in proportion to their relative magnitude and the co-operation of the will therein. Then all ills, which appear disproportionate to the apparent magnitude of individual guilt, are referred to natural causes as to some obscure fatality, and suffering, rendered thus inexplicable, becomes only the more oppressive and the sufferer the more desponding.

The Church on the contrary, without ignoring the personal guilt of individuals, teaches also, with equal truth and reason, a common sin or sinfulness and guilt of the entire human corporation, an original sin of the old Adam in all his male and female members, and therefore a common endurance of death and its accompanying internal and external, spiritual and bodily *ills*. Everything is felt as an ill which is contrary

to our nature, though opposed to it only because it is diseased or sinful, and is therefore only thus felt through its opposition so long as this lasts, but is not regarded as such in itself, like evil, which is contrary to God. Among external ills are those of external nature, by which human life is burdened and endangered; of nature, which, since the fall, no longer manifests only in its good things the goodness of God, but also in its evil things His wrath against man (Gen. iii. 17), whose dominion over the earth has been broken since the breach of his covenant with God. It is in consequence of this that all creation around him exhibits features of barbarism, disease and alarm, and is earnestly awaiting its redemption and renovation (Rom. viii. 19 sqq.). The common participation of human suffering is not however of such a kind that an equal measure is allotted to every man. On the contrary, as great as is, in the unity of the human race, the multiplicity of its members, so great is, as to both quantity and quality, the variety of the ill they do and suffer. In a community the better members have very frequently to *suffer* for what the worse *do*, of which fact the apostle says, that it is far better to suffer injustice than to do it (1 Pet. ii. 20). This is especially the case in persecutions. Besides, one having to bear another's burden often finds it heavier than the other, and a sensitive compassionate heart will always suffer far more than a hard one. There is certainly far less sin in a conscientious man, than in a ruder and unconscientious one; but the imputation of sin and inward suffering on its account are much greater in the former than in the latter, but therefore also his deliverance from it so much the nearer. To this must be added the manifold temptations, with which even sanctified souls are for their benefit not unfrequently visited by the enemy, who is both their tempter and accuser, and which cause a degree of sadness such as worldly and hardened souls never experience, while therefore they never taste the consolations enjoyed by the former (Ps. xlii., lxix., lxxvii.; Isa. xxxviii.

14 sqq.; 2 Cor. xii. 7 sqq.). How little had St. Paul to suffer before he was a Christian, and how much after he became one! (2 Cor. xi. 23 sqq.); but how wonderfully and happily was he confirmed and perfected by them all! (2 Tim. iv. 7 sq.). How great is the number of holy martyrs, who have courageously suffered for truth and righteousness' sake, and *patiently* borne testimony thereto before the world, and shed their blood in confession of Him, who Himself without sin shed His sacred blood for the forgiveness of sins! (Rev. vii. 9–14). How much greater and deeper too are the sufferings of the Church than the sufferings of this world, whose prince has ever been the bitter foe of the Church of Christ, and yet how small are all the sufferings of Christians of these days compared with those of the ancient martyrs!

It is certain that the sum-total of suffering on earth, from the first sinners downwards, is, by reason of the Divine mercy, which is ever according to the fallen race remission and refreshment, rest and revival in the midst of their thorny path of labour and sorrow, far less than the sum-total of sin and guilt against the sacred majesty of the infinitely great and good God. Everywhere is His righteous chastisement combined with gracious forbearance, which preserves us from far more ills than it lets us suffer (Lam. iii. 22; Wisd. xii.). This long-suffering forbearance, which, alas! is to many a vain call to repentance (Rom. ii. 4 sq.), is not however indifferently shown to all in proportion to the greater or smaller amount of their individual guilt. On the contrary, both gracious forbearance and righteous chastisement are often shown together in the fact, that among several equally guilty, some are, according to God's secret wisdom, very quickly visited by the punishment they deserve, while the greater number are still mercifully spared. This is not however that they may regard themselves as more righteous than those who suffer such things, but that they may regard such punishment as a warning to themselves, that unless they repent they shall

likewise perish (see Luke xiii. 1–5). Accordingly, the judgments of God inflicted on Sodom and Gomorrha, on Babylon and Jerusalem, are warnings to all those cities, as yet spared, which impenitently oppose the kingdom of God, and, despising the grace of Christ, are ripening for the terrible judgment of wrath (Matt. xi. 20–24). It also not seldom happens that, in God's wise counsel, comparatively less guilty members of the sinful race have, for the purpose of preserving and separating them from its corrupt association, far greater and more painful sufferings to bear than those comparatively more guilty. The infants of Bethlehem, *e.g.*, were slaughtered by the tyrannical persecutor of Christ, while the greater sinners were suffered to live; and pious Christians were esteemed as sheep for the slaughter, while the enemies of the cross of Christ, though they knew no peace, ruled with a high hand. Nay, in Christ Himself holy innocence suffered in the midst of evil-doers as a spotless victim, through and for the sins of the whole world, such most terrible suffering as must silence all other complaints. If the only-begotten Son of God suffered supremely, and the members of His household are not above but under their Head, all in this sacred family will have more to suffer temporally, than the members of the world's undisciplined household, which, if judgment first begins at the house of God, is exposed to that final judgment which is the end of them that obey not the gospel (1 Pet. iv. 17). Hence, they who would follow Christ in His Church and the communion of His saints, must deny themselves, take up their cross, and *patiently* follow Him through the sufferings of this world to the kingdom of His glory (Matt. xvi. 24; Rom. viii. 17).

Here then we come upon the old truth, that while Christianity undoubtedly delivers the Christian, even in this world, from that guilt and dominion of sin which subjects him to the wrath of God, and thus from the greatest, the eternal evil, it by no means therefore preserves him from those

temporal sufferings which are so closely connected with sin. On the contrary, it gives him a larger share of them to endure, and leads him only through temporal death to eternal life, that he may enter it thoroughly sanctified. Hence the Church recognises herein not merely physical evil, but specially emphasizes its ethic or metaphysical character, because it is by this that suffering attains the sacred significance of the *cross*, by the *patient* bearing of which we are to be sanctified. It is by the fact of human suffering being brought into contact and connection with Christ, that it receives the consecration of His sacred cross. As natural evil, or obscure decree, or fate, it has no such consecration, and therefore no sanctifying power, but only grieves, or embitters, or hardens the complaining heart. As punishment too, inflicted according to the law of offended justice, suffering bears indeed the character of a righteous penalty or curse by which the sinner is implacably consumed, but neither sanctifies nor renews his heart so long as that union with Christ, which alone changes the accursed suffering into a blessed cross, is absent. This process is effected not chiefly by the transformation of the suffering itself, but rather by the transformation of the suffering individual. God's gracious pity releases the poor lost sinner from the bonds of perdition, from the curse of the law which condemns him; the Divine love wherewith the Father gives the Son and the Son gives Himself to those depths of suffering, which the guilt of sinners had incurred to deliver them from the curse of the law by bearing it for them (Gal. iii. 13); His abounding fatherly compassion covers the nakedness of sinners with the righteousness of His Son in holy baptism, and makes them partakers in the Lord's Supper of the sacrifice of His body and blood offered for them on the cross, and thus receives them as children and joint heirs with the eternal Son, who, if they suffer with Him, shall also reign with Him. This is the great transformation by which,

through communion with the crucified Christ, the condemned becomes the justified sinner, the lost a saved son, the child of the devil a child of God and joint heir with Christ. It is this which makes all the suffering which as a child of God he has to bear, a wholesome and fatherly correction, and all the evils which as a Christian he has to endure, a sacred cross which he bears with *patience*. Thus evil is changed into a good (*malum bonum*) which benefits by hurting, and, like the sharp instrument of a surgeon, cures worse ills and procures better health by the pains it inflicts. Penal justice is transformed into chastising mercy, and that which was a sign of Divine wrath becomes a witness of Divine love, as it is written (Heb. x. 6–11): Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth; but if ye are without chastisement, whereof all are partakers, then are ye bastards and not sons. Now no chastening for the present seemeth to be joyous but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby. Therefore the Lord says with as much love as seriousness (Rev. iii. 19): As many as I love I rebuke and chasten; be zealous therefore and repent. Christians have indeed more to suffer than non-Christians, but they have also, amid the sufferings of the cross, all the more comfort of grace, strength of love and patience of hope, which those who do not believe are so devoid of, that when trouble comes upon them, they cannot conquer but are conquered by it.

It is and always will be natural to human nature to avoid and escape from suffering of every kind; and yet it follows from what has been said, that it is a Christian's sacred duty neither timidly to flee from, nor indignantly to resist the suffering which God allots him, but, on the contrary, willingly and trustfully to accept it as his cross, and to bear it with patient hope as a sanctifying discipline and healing sorrow. Self-seeking and self-will are the roots of all evil in

man. Hence the first aim of all discipline and education in the family of God is to kill self-seeking and to break self-will. This result is accomplished not only by active obedience, but more especially by passive obedience or *patience*, and indeed, as we are now speaking only of the children of God, only by the genuine *patience of love*, and not by the false patience of stubbornness. We do not here refer to that hard and servile, nor that Stoic and apathetic patience, which accommodates itself to the inevitable; such patience is to be found among the heathen, and the Stoic philosophers excelled in it. This might more fitly be called selfish hardness[1] than loving patience, and being devoid of humility is animated only by pride. Nor do we intend a self-righteous patience, deluding itself with the notion of making satisfaction for sin and of earning grace and honour by self-made and self-chosen suffering (Col. ii. 23), and growing impatient, because it finds no peace. However great may be the pains which it may by constancy overcome, it is itself overcome by pride,[2] and therefore not favoured by God. What we have in view is the self-denying patience of humility and love required of the Christian, who, justified by faith, has received the spirit of peace and adoption, and experienced the gentle patience of Christ, and who, though accepted, is conscious of the faults of his natural heart, submits willingly to their chastisement by the Father's hand and meekly subjects his own will to the cross of the Son, and the pains and grief thereby incurred. Saved indeed from eternal death, and in a state of progressive convalescence, he must still regard himself as an invalid, as a patient, whose merely patient *condition* must be transformed into the *virtue* of patience; for the more the latter is mingled with the remedies

[1] Absit nobis ferrea ista philosophia, says Melanchthon.

[2] Etsi videtur vincere patientia, vincitur a superbia.—Augustin. *Serm.* 274. Christiana patientia donum Dei est; ab ipso vere est patientia, vera patientia, sancta patientia, religiosa patientia, recta patientia.—*Ibid.* Comp. the same Father's *liber de patientia*, *Opp.* tom. vi., in which the difference between genuine and spurious patience is excellently explained.

of the great Physician, the more efficaciously do they work. It is true that the gospel of Christ is the power of God for the salvation of all sinners who believe in it; but it will also make them holy and heal them of the sickness of their sins, that their salvation may be quite healthy, pure, and untroubled. For the remedy which they need is indeed the gift of a loving hand, but at the same time it is both sharp and painful. They are received through grace into the holy hospital of the Church, and may be sure of recovery to a healthy, an eternal life in this House of Mercy. But all the more must they submit to the Divine discipline and order of the house, to the strict diet prescribed to convalescents and to the punishment of their transgressions against it. They will also frequently have to subject themselves to painful operations, nay amputations, in that obedient and willing patience, which the Holy Spirit produces in those who quietly submit to pray to Him for it. Such patience avails not only for the cure of the patient, whose malady impatience, with its accompanying restlessness, would only exasperate, but redounds also, because it sanctifies, to the good pleasure of God, the glory of Christ, the joy of the Holy Spirit. He who is possessed of such patience bears not only what God imposes, but also the sins and weaknesses of others, with that forgiving love (1 Cor. xiii. 7) which he has himself received from Christ (Col. iii. 13), and with which he can even suffer injustice, and love his enemies, for his Redeemer's sake. Tolero quia toleror is the principle upon which he bases that genuine toleration, which, far removed from a spurious indifference, is an enemy to sin, while a friend to sinners, which passes upon falsehood and injustice the sentence of justice and truth, but treats the erring with kindness and gentleness. At the head of the graces by which the minister of God is to prove himself such, St. Paul therefore places *great patience* (2 Cor. vi. 4 sqq.), recommends the elect of God, holy and beloved, to put on as their holy ornament the

beautiful robe of kindness and humbleness of mind and the jewel of patience (Col. iii. 12). It is brought forward also among the fruits of the Spirit (Gal. v. 22), appears in closest connection with faith and love (1 Tim. vi. 11; Tit. ii. 2), and is a necessary condition for receiving God's merciful promises and blessings (Heb. x. 36; Jas. v. 7). Rightly does Melanchthon[1] call the exercise of patience in suffering, whereby the existence of the old man is destroyed, a sacrifice, a service of God, for *suffering* is a sacred *act*. He refers to Ps. li. 19 with respect to spiritual, and to Rom. xii. 1 with respect to bodily sufferings: I exhort you to present your bodies a living sacrifice, holy, acceptable to God. Thus is the body consecrated to be by discipline and patience an offering well-pleasing to God. The same Father, however, does not esteem self-chosen inflictions or injuries and mortifications of the body, such as the heathen contemplated and the priests of Baal effected, an acceptable sacrifice. Only the *obedience of the will*, in other words *patience*, in bearing such sorrows and sufferings, as either accompany our vocation, or are entailed by a due testimony to truth, or are the chastisement of general and particular sins are such. Well is it with those who, in such sufferings, whether of body or soul or both, offer up with prayer and supplication for Divine grace and help and in imitation of Christ, whom they are therein esteemed worthy to resemble in the congregation of His saints, the sacrifice of God-given patience (1 Pet. ii. 21–25; Rev. vii. 14 sqq.).

Various in kind and degree are the sufferings in which Christian patience, the patience of love, has to prove itself, and to gain strength by the comfort of a lively *hope*.

[1] Cum fide confirmati animi tolerant afflictiones, tunc vere patientia seu tolerantia est *sacrificium*, id est cultus Dei, seu opus a Deo mandatum et eo factum, ut ipsi honos reddatur, sicut Ps. li. dicitur: sacrificium Deo spiritus contribulatus, et Rom. xii.: offerte corpora vestra hostias vivas, etc. Nec vero ipsa laceratio corporis, ut Ethnici putabant, est sacrificium, sed *voluntatis obedientia* seu tolerantia in dolore, cum quidem voluntas Deum intuetur et petit et expectat a Deo auxilium. Nec sunt sacrificia accersitæ calamitates, ut sacerdotes Baal fodiebant sua corpora, seu ut Decii se devovebant pro republica.

Innumerable are those ills of body and soul, which arise either from the infirmities of man's nature, or come upon him from without, whether from nature beneath or men around him, whether stealthily planned by Satan or inflicted by God, whether they threaten or attack him from his past, present or future with fear and anxiety, or with pain and torture.[1] To such ills the Christian must take up an attitude of not merely passive, but of active obedience, which shows itself not only by suffering but by acting, and unites both in stedfast patience. Since the fall, ills have been to men not merely punishments for sins past and committed, but a means of discipline for the repression of present, and preservation against future and increasing sin, and a test and verification of patient obedience. The chief forms of sinful selfishness are, as is acknowledged, ambition, covetousness, and love of pleasure. Ambition is mortified by humiliations, covetousness receives a blow from losses, love of pleasure is chastised either as the lust of the flesh by pain, or as slothfulness by being forced to labour and take pains (Gen. iii. 19). Ills are meant to excite the old man to diligent action and reaction, lest he should grow lax and idle, but in such wise, that whatever has to be borne or suffered should be submitted to without murmuring, with free and faithful patience. They should admonish to fresh penitence, should awaken thanksgiving for the blessing which Divine grace deposits in all the suffering of a Christian, suffering which he would not exchange for all the pleasures of the ungodly, and call forth supplication for gracious alleviation and assistance in the bearing of the cross. The model of all prayer here, as everywhere, is the Lord's prayer. However

[1] Compare Luther's consolatory tract in aller Widerwärtigkeit einer jeglichen christgläubigen Menschen, dedicated to Frederick, Elector of Saxony, anno 1520, Walch, Part 10, p. 2130 sqq. In it he opposes to the sevenfold evil the sevenfold good, and emphatically shows how the former is vanquished by the latter. This excellent and forcible treatise on consolation is as far above John Gerson's *de consolatione theologiæ*, as the latter is above Boethius' *de consolatione philosophiæ*.

great the Christian's sufferings, however heavy his cross, the grace which mitigates and lifts it, and which, when its pains are finished and the probation completed, transfigures it in the joy and glory of Christ, is greater. "Happy is the man that endureth temptation, for when he hath been approved, he shall receive the crown of life, which God has promised to them that love Him" (Jas. i. 12). If the Christian has more temptation to endure, more sorrows to bear, more tears to weep, than the children of the world, he has also all the richer consolations to enjoy, and the purer and higher pleasure to hope for. "Verily, verily, I say unto you," says our Lord (John xvi. 20), "ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy." The more deeply patience is tried in times of sorrow, the more deeply is receptivity for the *experience* of consolation developed, and the more does a lively *hope*, which maketh not ashamed, become active and elevated. For faithful is the love which guarantees its fulfilment, the love of God, shed abroad by the Comforter in mourning hearts (Rom. v. 3–5). Human sorrow is deified by this influxion of Divine love. It becomes a godly sorrow, through the peace of justification and reconciliation in Christ, to which it cleaves by faith even in the midst of affliction. Conscious too of the guilt of sin, though forgiven, and knowing and feeling the connection between sin and suffering, it ever experiences a penitent sorrow, a repentance unto salvation, not unto despair, because sin is forgiven, a godly repentance, not to be repented of (2 Cor. vii. 10 sq.). From this grows an ever renewed diligence in the work of sanctification. This sanctifying power of affliction alleviates and tempers it, because the sting of sin in it is broken by grace. Grace sweetens its bitterness by the emotion of holy love which it inspires, and pours oil and wine into the burning wounds, the soft oil of patience and the reviving wine of hope, both which quiet and strengthen the soul (Isa. xxx. 15). Thus the sufferer receives comfort,

strength and stedfastness (*fortitudo patientiæ*) in bearing even the greatest ills, and that victorious courage which can confidently say: In all these things we are more than conquerors, through Him that loved us; for I am persuaded, that neither life nor death, that nothing can separate us from the love of God, which is in Christ Jesus our Lord (Rom. viii. 18), and esteem all earthly affliction light and temporal, because it works a far more exceeding and eternal weight of glory (2 Cor. iv. 17).

While *patience* bears *present evil*, Christian *hope* directs its attention to *future good*. Combined with faith and love, it is a cardinal virtue especially of the suffering Christian, and this as to its foundations, objects and opposites must now engage our attention. It would be no Christian virtue, but on the contrary a weakness and a fault, if founded on any self-confidence or self-righteousness of man. Complacent and prosperous self-love has its reward, and therefore no hope awaiting fulfilment, no hope of future glory, which shall not be made ashamed. The hope of the hypocrite, built upon vain appearance and dreams of his own worth and supposed merit, will be lost, for his confidence fails, and his trust is a spider's web; he leans on his house, but shall not stand; he will hold it fast, but shall not endure (Job viii. 13–15). Vain is the hope of man, which he builds upon his changeable sinful self; it is but an exalted self-consciousness, which is soon turned into a depressed one. For he that exalteth himself is abased, his confidence fails. Vain also is the hope which a man places in earthly goods, to which he trusts for happiness and wealth, for power and honour before men; he leans on his house, but shall not stand, he would hold fast by what has no firm hold; hence he shall not endure, but fall with the fall of the perishable possessions of which death deprives him (Luke xii. 20 sq.). The hope too of the man who relies on others, and expects great benefits from their favour, power, and wisdom, though more modest, is equally

transient. To base one's hope upon himself, says Augustine (*Serm.* 13), is dangerous pride, to build it on another man is inordinate humility. However worthy of honour other men, especially those placed over us, may be, and whatever good we may not infrequently hope from them, still, seeing they are perishing and sinful men, it is neither wise nor virtuous to build our hope for the future upon them. On the contrary, the words of the Psalmist (Ps. cxviii. 8 sq.) here apply: It is good to trust in the Lord, and to put no confidence in man; it is good to trust in the Lord, and to put no confidence in princes (comp. Jer. xvii. 5–8).

The Lord in whom they trust is alone the firm foundation of the sure and certain hope of Christians. It is just because this hope, rising above the creature, is founded upon God the Father of all goodness and Creator of all good things, that it is, like the faith from which it springs, a *virtue*, while credulous creature-hope is only an interest. A certain hope, however, can no more be founded upon an unknown and hidden God than upon uncertain goods or gods. As faith, in its relations to the past and to the present, presupposes a revelation, a decided word of God, so also does hope or hoping faith (Heb. xi. 1) require with respect to the future a firm word, a certain promise of God, on which to depend and whereby to rest upon and confide in Him. This cannot however be an injunction of the law, nor a promise connected with the condition of its fulfilment. For the law reveals the holy justice of God, before which the sinner cannot stand, from which therefore he has nothing to hope, but only wrath and condemnation to fear. The promises of the law are given only to the just, so that the sinner can derive from them neither comfort nor hope. The law of God utterly denies to a sinner all the hope which he is inclined to place in himself or in human merit; it accuses him, it testifies to him that God is against him, and therefore makes him fearful and anxious about the future. For if God, who is all-powerful, and from whom

there is no escape, is against him, what can be for him, and what hope can he still have? How then, when everything is against him, is the hopeless to gain hope? how shall he hope when there is nothing to hope for? (Rom. iv. 18). He can and he must hope through faith in the second revelation of God, the revelation and promise of His redeeming grace in the gospel of Jesus Christ the Reconciler, who has appeased the opposition of the law by His own blood, overcome the curse of death by His sacrificial death (*victor quia victima*), and brought life and immortality to light by His resurrection. Blessed be God the Father of our Lord Jesus Christ, who, according to His abundant mercy, hath *begotten us again to a lively hope* by the resurrection of Jesus Christ from the dead (1 Pet. i. 3, 13, 21).[1] When all higher and eternal hope is extinguished by the fear of death, we are begotten again to the lively hope of an inheritance incorruptible, undefiled, and that fadeth not away, through Him who was crucified and raised for us, and as the Son exalts us to be children of God. The fellowship of His death assures us also the fellowship of His resurrection (Rom. vi. 4 sqq.). The grace of His death drives away the old fear; the victory of His life assures the new hope which, though directed to the invisible (Rom. viii. 24), still sees in Christ what it hopes for.[2] Hence it is not so much hope in the abstract which we merely derive from Him, but He, Jesus Christ, is Himself our living concrete hope (1 Tim. i. 1; 1 Thess. i. 3; Col. i. 27). He is the Lord of time and of eternity, of past, present and future; in Him is our confidence amid all change of times and circumstances. In Him, our Immanuel, is God with us and for us; and if the merciful and almighty God is for us, what can be against us? He who spared not His own Son, but freely delivered Him up for us all, how shall He not with Him also

[1] Comp. *der Petrinische Lehrbegriff*, by Dr. B. Weiss, Berlin 1855, p. 92 sqq.

[2] Quod non videmus quidem, speramus; sed corpus sumus illius capitis, in quo jam perfectum est, quod speramus.—August. *Serm.* 157, 3.

freely give us all things? (Rom. viii. 31 sq.). Upon this foundation it is that the apostle builds the courageous, victorious, triumphant and blessed *hope* of God's children, as so excellently developed from confident *faith* in the gospel, in the 8th chapter of the Epistle to the Romans. Christian hope then rests upon God the Creator and Father, who gave the Son, and upon the Son whom He gave to be the God-man and Redeemer, and upon the Holy Ghost whom the Son gives from the Father as the pledge of Divine adoption and eternal inheritance. For they who believe are sealed with the Holy Spirit, who produces hopeful love in the heart (Rom. v. 5), and by bearing witness to our spirit that we are the children of God, and eliciting from our hearts the trustful and hopeful prayer of children to a Father (Rom. viii. 14), is the earnest of our inheritance (Eph. i. 14; 1 Cor. i. 22). These gracious effects He produces by means of the abundant promises and comfort of Holy Scripture, for whatsoever was written aforetime was written for our learning, that we, through patience and comfort of the Scripture, might have hope (Rom. xv. 4). God in His word bids us in patience hope in Him, promises to hope a comforting fulfilment, and assures this to us by His Holy Spirit.[1] Thus it comes to pass that the Triune God, as the God of hope, fills His people with all joy and peace in believing, that they may *abound in hope* through the power of the Holy Ghost.

This brings us from the foundation of Christian hope to its object, which is not a matter different from, but the living produce of that foundation.[2] My soul, says David (Ps. lxii. 6), wait thou on God, for He is my hope; and (Ps. lxxi. 5): Thou

[1] Gerson, *de consolatione theologiæ*, lib. i. c. 4: Quadruplex meditatio est, quæ velut in tetragono fermissimo gestat *spem*. *Una* meditatio est divinæ jussionis, *ut speres; altera* divinæ promissionis, *si speres; tertia* immensæ Dei pietatis, *ne desperes* unquam de suis miserationibus; *quarta* propriæ fragilitatis *ne speres in te* vel propriis viribus.

[2] Sit Dominus Deus spes tua; non aliud aliquid a Domino Deo tuo speres, sed ipse Dominus sit spes tua.—Augustin. *Enarrat.* in Ps. xxxix.

art my hope, O Lord God; Thou art my trust from my youth (comp. Jer. xvii. 13; 1 Tim. iv. 10, etc.). God Himself then is both the foundation and object of our hope, God the Father, Son and Spirit; for what God is, that He also promises, gives and effects; the Father the love of Divine fatherhood, the Son the grace of blissful sonship, the Holy Spirit the comfort and strength of His fellowship (2 Cor. xiii. 13; Eph. iii. 14–17). Herewith is also promised and assured to us that for which we pray in childlike humility to the Father in the name of His dear Son, viz. the hallowing of the name, the coming of the kingdom, and the doing of the will of the Father, the Son and the Holy Spirit. Hence also follows the gift of daily bread for this life, the forgiveness of sins, preservation from the tempter, and deliverance from evil, whether temporal or eternal. Hope rises to desire (Ps. cxliii. 8, xxv. 1 sq.), and this to prayer, which again concludes with the Amen of hope. Every hope of a Christian for this world and the next is included in the seven petitions of the Lord's prayer,[1] while its beginning and ending bring forward the grounds of his confidence. Everything for which we may and ought to *pray* in the name of Jesus, we also may and ought to *hope* for from the God of grace and hope, who both stirs up prayer and hope in our spirit, and prepares for its fulfilment. First and chiefly then should we hope and pray for heavenly blessings from our almighty and merciful Father, for the glorification of His name and the testification to His word by His children on earth, for the gracious and glorious, internal and external coming of His heavenly kingdom to us, who, from the kingdom of this world, are longing for it, and for the accomplishment of His Divine counsel and will, as in heaven so in us on earth, till we go from earth to heaven, and till there is at last a new heaven and a new earth. It is evident that these hopes are realized not merely "here temporally," but also "there eternally," and stretch beyond

[1] Comp. Augustini *Enchiridion de fide, spe et caritate*, c. 30.

life, suffering and death into the future glory of heaven, of which the risen Christ, seated at the right hand of the Father, to whom is given all power both in heaven and earth, is the pledge. Consequently the hope and prayers of pilgrims on earth look for the supply of their daily needs, whether of body or soul, during their earthly pilgrimage, from the goodness of God their Father. But since they by no means deserve what they pray for, and need not only the bestowal of God's gifts, but the removal of opposing evils, they pray and hope also for the forgiveness of their debt and reconciliation with their debtors, for preservation from fresh temptations and transgressions, and long with patient expectation for their final deliverance from all evil of body and soul. Meantime they comfort themselves, though not without homesickness, with the joyful hope, that "after a happy end their heavenly Father will take them from this vale of sorrows to Himself in heaven," where is fulness of joy and at His right hand pleasures for evermore (Ps. xvi. 11). Thus the prayer and hope of God's children, which began from the heights of heaven and proceeded through the depths of earth, return to their Father in heaven, who is the foundation and goal, the beginning and end of all Christian hope.

According to what has been said, Christian hope refers objectively to both blessings and ills, temporal and eternal, present and future. It prays in confidence for the continuance of present and the bestowal of future good, for the alleviation of present and the removal of future ills. It gives the precedence over temporal and earthly to spiritual and heavenly good, and desires deliverance from inward and eternal before outward and temporal evils. However great its objects, its confident Amen is firm in the faith that the kingdom, the power, and the glory are the Father's in heaven, who with the Son and the Holy Spirit lives and reigns One God for ever and ever. The glorious hymn: "Befiehl du deine Wegé," etc., taken, as is well known, from the 37th

Psalm, gives excellent expression to a hope which trusts in God. The virtue of Christian hope, being always combined with the obedience of patience, does not impatiently presume to prescribe to God the time, measure, or manner of fulfilling its desires and prayers. In every case till the appearing of the glory of the great God and our Saviour Jesus Christ (Tit. ii. 13), has the Father left the times and seasons of fulfilment undiscovered, and reserved it to His own power to determine when and how the future of sacred hope should change into its present. Therefore hope *waits* in faith and patience for its fulfilment, which always takes place at the right time, not, it may be, with regard to the uncertain accidents of good things hoped for, but certainly with regard to the substance of the highest good and the supreme goodness. Hope rests upon the promises of God, which are yea and Amen in Christ (2 Cor. i. 20), and is already happy, although it sees not yet what is hoped for, but waits for it with patience (Rom. viii. 24), which is not put to shame (Ps. xxv. 2, 3, 5). Hence it is said (Ps. xxvii. 14): Wait on the Lord, be of good courage, wait I say on the Lord; and (Ps. xlii. 12): Why art thou cast down, O my soul, and why art thou disquieted within me? hope thou in God, for I shall yet praise Him, which is the help of my countenance and my God; and Ps. lxii. 5: My soul waiteth only upon God; for He is my hope (comp. Ps. cxxx. 5–8). The pedagogic rule, that children must learn to *wait*, holds good also in the education of God's children. The Christian virtue of *hope*, which is patient and peaceful, persevering and courageous, stands opposed to the fault of unchristian *fear*, which, lacking the support of assured faith, is uneasy, weak and cowardly; and, instead of overcoming the evil before which it flees, is itself overcome by it, and at last perishes in misery and despair. Christian hope, on the contrary, rests upon the God of hope, and is animated by the Comforter, who is the Christian's great and strong consolation. All comforts

which do not flow from this source are only of human origin and without power, and miserable comforters are all they who would administer them (Job xvi. 2). These, whether founded on a man's own merit, upon his internal qualities or external possessions, or supported by the favour or possessions of others, or built upon philosophical arguments, fall back again upon their failing foundations, either ruined by their internal emptiness, or overthrown by external attacks. The assurance of possessing or obtaining a present or future good is a comfort or comforting, under the experience of present or the fear of future evil. It is for this reason that there is such comfort in Christian hope, which opposes to even the greatest temporal evil the believing certainty of far greater and eternal good (2 Cor. iv. 17), and overcomes the loss of all transitory possessions by the gain of the highest good, as St. Paul says: To me to live is Christ, and to die is gain (Phil. i. 21), and Asaph (Ps. lxxiii. 25 sq.): If I have Thee, there is nothing in heaven or earth I desire beside; though my flesh and heart fail, Thou art the *comfort* of my heart and my portion for ever. Truly there can be no greater comfort than that God is Himself our comfort. Raised far above and yet at hand, acting and abounding in the inmost heart, is this Divine comfort for even the very poorest, who with confidence lays hold of it. This is declared even in the preface to the ten commandments: I am the Lord *thy* God, and therefore also thy comfort, thy help in time of trouble (comp. Jer. xiv. 8). Hence God is called the God of comfort (Rom. xv. 5) as well as the God of hope and patience. If God be for us, if He is our comfort, all His attributes also are living sources of consolation; and His name, in which His grace comprises them for us (Ps. cix. 21), and His word, in which He meets us with His promises, are the joy and comfort of our heart as the suffering prophet testifies (Jer. xv. 16). If God is my God, then all that He is, is my comfort. He the eternal Father, from whom all fatherhood in heaven and earth is named, is then also my

Father, and by His almighty power the God of my strength (Ps. xliii. 2, xlvi. 2; Jer. xvi. 19). He is Love, supreme Love, my Love, who loves me and whom I love, and therefore my kind friend, my gentle and sweet comfort even in the bitter suffering which He ever alleviates. He is Omnipotence, omnipresent, omniscient, Omnipotence, and therefore my *strong* consolation in time of trouble, from which His Divine sin-pardoning mercy will in His own time deliver me, and sanctify and eternally save me in the fellowship of the eternal Son and Holy Spirit, and of all His saints. Both the blessedness and strength of the great consolation secured by the possession through faith of the Supreme Good—by the soul's possession of God—are excellently expressed by David (Ps. xviii.): I love Thee, O Lord my strength; the Lord is my rock and my fortress and my deliverer; my God, my strength in whom I trust, my buckler and the horn of my salvation, my high tower (comp. Ps. cxviii. 14; Isa. xii. 2). The moral power of this sacred comfort, which stands firm upon God's covenant of peace when all earthly heights fall (Isa. liv. 10), overcomes its opposite of all evil, and triumphs over even death's conquest and hell's terrors with the crucified and risen Christ. Thanks be to God, who gives our timid weakness the comfort of victory through our mighty Redeemer Jesus Christ (1 Cor. xv. 57).

The meekness of Christian *patience* and the strong consolation of Christian *hope*, have to prove their victorious power especially in the Christian's *death*, which terminates his transitory earthly life, completes his baptism of suffering into the death of Christ (Rom. vi. 3 sq.), and is thus an entrance into a higher life. Luther, with a profound appreciation of holy baptism, says (Walch, Part 19, p. 82), that whatever contributes in this life to mortify the flesh and quicken the spirit belongs to baptism, and that consequently the shorter time we live the more quickly do we complete our baptism. The old self-willed man must die, not only spiritually but corpo-

really, that the new man may become the more freely alive. He must, since body and soul are sinful and carnal, be completely killed—not indeed by arbitrary self-inflictions, but by obedient submission to the Divine will, which extinguishes his pleasure in pain and destroys his life in death. All men, all sinners, must die, for death is the wages or penalty of the sinner who has sunk from Divine life to carnal earthly existence. Hence sentence of death has been passed by God upon all men, who are awaiting its execution in the prison of this world with fear and reluctance proportioned to the degree in which they have offended God, and know themselves unreconciled with Him, and therefore such in death see before them only destruction and condemnation; for where the spirit has not risen to new life, the *death* of the body can only lead from *spiritual* to *eternal* death, which is without hope or comfort. Hence an unreconciled sinner cannot die calmly and patiently, cannot depart in the peace of God, because even the penalty of death does not kill, although it does strike down the old man, which is without peace, in him. The death of one who dies unredeemed in his sins is a sinful and impure death, a punishment of guilt, not an offering of patience, a groaning of the creature, without the comfort and grace of the Holy Spirit. Since modern philosophism has separated human sufferings in general, and death in particular, from their spiritual and moral connection, and represented them as only natural calamities, and moreover treated morality as merely the doctrine of right *action* or of good works, that good *suffering* and happy dying at peace with God, which were formerly a Christian's most sacred interest, have been less and less a subject of serious consideration. The more the natural eye turns with reluctance from the prospect of death, the more devotionally should the spiritual eye be directed towards it. Lord, so teach us to consider that we must die, that we may apply our hearts to wisdom (Ps. xc. 12). Teach us to live to die, and to die to live.

He who has been baptized into the sufferings and death of Christ, who has received pardon and grace for his whole life, suffering and death, sinks the latter in the former. Death thus loses the character of a penalty of the law and its wrath, and acquiring that of a fatherly though severe chastisement, is at the same time transformed into a *sacrifice* of submission in the case of him who endures it. The death of wrath, in other words death undergone with fearful and angry reluctance, is nothing but punishment, and that endured with stupid indifference is not much better. But when, contrary to the natural inclination, it is borne with ready submission to the holy and gracious will of God, and life with all its joys and pains willingly resigned, it becomes a self-denying sacrifice of body and life, acceptable to God (Rom. xii. 1), one which attains the aim of all sacrifice, viz. the glorification, not the destruction of its nature. Not that we may ever look upon our death as an atonement before God for the sins of our life. He who has not previously received reconciliation and pardon through the blood of Christ, cannot, because still abiding not in the love but in the wrath of God, offer an acceptable sacrifice, nor reconcile God by His unpeaceful and impure death. But when sinful man, reconciled by the holy and sacrificial death of the Saviour for him, devotes himself in thankful love to live and to die henceforth to Him (Rom. xiv. 8), then even the sinner's self-denying death, that *patient* endurance of death which kills all that is still carnal in his nature, becomes a pure and perfect whole burnt-offering, from which the redeemed soul rises in happy *hope*, an offering of a sweet savour, well-pleasing to God, what is heavenly ascending to the heavenly sanctuary, while what is earthly becomes earth again in the grave (2 Cor. v. 1). Such an offering up of life at the end of the earthly life (2 Tim. iv. 6) completes its priestly character (1 Pet. ii. 5, 9). The life-embracing import of Holy Baptism is thus fulfilled, to which also the daily morning and evening

sacrifice, and the daily alternation of night and day, of sleeping and waking point, in the sense expressed in Part IV. Such a baptism of water signifies that the old Adam in us is by daily repentance and contrition to be drowned and to die with all his sins and evil desires (*mortificatio*), and a new man, who is to live in righteousness and purity before God for ever (*vivificatio*), comp. Rom. vi. 4 sqq., 2 Cor. ix. 10 sq., daily to rise and come forth. Very reverently consistent therefore with an exalted estimation of Christian dying is it to combine the thought of Holy Baptism in the early morning of a Christian life with the participation of the Holy Communion on the death-bed at its evening close. For this sacrament exalts its recipient to the most intimate communion with the priestly atonement of Christ, and at the same time with His heavenly and glorified nature. And thus, while life sinks in earthly death, death is exalted to heavenly life, and while the old body dies away from the soul, the latter lives in the glorified body of the Redeemer, which embraces all His saints, and is clothed upon with the house from heaven (2 Cor. v. 2). This is not merely to terminate, but to complete our earthly course in Him who is the end of the law (2 Tim. iv. 7), it is to die as a Christian redeemed and happy in Christ, united with Him who is risen and liveth for ever. Hence also is it, though a dying in weakness, a living in the power of His resurrection (John xi. 25), a victory over death and the grave, over sin and the devil. To dying Christians, death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? Sin, which as condemned is the sting of death, is crushed by grace, and the law, which as condemning is the strength of sin, is overcome by the victory of the atonement. Thanks be to God, which giveth us the victory through Jesus Christ our Lord and representative, out of whose hand no hostile power can pluck us (1 Cor. xv. 55–57; comp. John x. 28 sq.). For neither life, nor death, nor angels, nor principalities, nor powers, nor

things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. It is with this triumphant passage that we close, as with it we began this chapter.

CHAPTER II.

OF ETERNAL LIFE, THE LAST JUDGMENT AND THE VICTORY OF DIVINE LOVE.

We know, says St. Paul (2 Cor. v. 1), that if our earthly house of this tabernacle is dissolved, we have a building of God, a house not made with hands, eternal in the heavens. We *know* that we shall eternally survive temporal death, say, together with the apostle, all Christians with undoubting assurance. Why are they so certain of it? Because God has given them the earnest of the Spirit (2 Cor. v. 5; Eph. i. 13 sq.). The spirit here is far more than the mere human soul, which without the spirit from God would no more have a pledge and bond of immortality than the animal life has. The soul is not itself the reason of its eternal life; but its union, its personal association with the eternal God, who in love breathed into it His image, and testifies of Himself to its conscience, is its pledge of an immortal endurance of this alliance. This union unbroken is its eternal life; but broken by mortal sin, it deeply and painfully wounds the soul and deprives it of the mortal body, which it ought to rule, but not of the immortal conscience, which is founded on the knowledge and nature of God. However man may forget and come short of his Divine destination, God, who has written it as a law in His heart, never forgets it, and appoints it to be as much a misery to the transgressor as a blessing to the obedient; while the soul of the animal, experiencing neither the one nor the other, just lives and just dies. God

does not let alone the soul, in which or on which He has determined to manifest His holiness and glory in either love or wrath. He leaves it no rest till it seeks rest in Him, and lets it find no peace out of Him. And when the soul has found Him, He does not suffer anything again to separate it from His love (Rom. viii. 38), and is able to raise it from the cross to Himself in Paradise, or to bear it out of deep afflictions and the shadow of death to Abraham's bosom, and to gather it to its people. For He, the God of Abraham, Isaac, and Jacob, the God of their fathers, to whom He gathers their children (Deut. xxxii. 50), is not the God of the dead but of the living; they all live to Him (Luke xx. 37 sq.). As surely then as God lives and reigns as Lord and God of all men, who, through their reception and possession of the seeds of the Spirit, are of His family, so surely do they all live for ever to Him, and cannot, even in mortal sickness, die to Him, but on the contrary remain rather with than in life even at their departure, and are then the living dead. Hence faith in God's eternal and communicable life involves faith in our eternal participation of it, or in our immortality. It follows that the more certain, vital and loving is the communion of the soul with God, the more assured, confident and joyful will be the belief in its eternal and happy life; while the more its union with God is obscured and depressed by sin and its accompanying fear, the more will this faith become uncertain and doubting, nay despairing. We cannot then wonder that, after the loss of Paradisaic immortality[1] in the Old Covenant and under the unfulfilled law, which condemns sin to death, and before the reconciliation and reunion of man with God was accomplished in Christ, the hope of a future life should have still been uncertain, and shadowy, and that the corruption of the body should not unfrequently have

[1] Comp. however the testimonies to the Hebrew belief in immortality collected in the recent work of Dr. Ludwig von Essen, *der Prediger Salomo*, p. 52 sqq.

overclouded it with fear of death. The more firmly founded and the clearer on the other hand is the confidence in the gospel of Jesus, the God-man and Redeemer, which St. Paul expresses when he says: We know that if our earthly house of this tabernacle be dissolved, we have a building of God, a house which is eternal in heaven.

The animal, whether human or otherwise, knows nothing of God and eternity, but is wholly absorbed in the world and time and the flesh. The natural man discerneth not the things of the Spirit of God; though He speaks to him, he does not or will not hear His testimony. The closer however the spiritual communion of man with God in Christ, the more does his royal prerogative beyond all merely animal existence again come forth. This consists in the intercourse which God holds with him in spirit, speaking and bearing testimony to his spirit. Spirit in spirit, the Spirit of God in the personal spirit of man, the Divine I in the human thou (I am the Lord thy God), testifying, inspiring, embracing the creature of His love, and speaking in and to him as His living image. This is the indwelling, divinely familiar secret, which is for the most part missed by the ear dull of hearing of the natural man, but which grows more and more audible and evident to the children of God. If we are reconciled in Christ the Son to the Father, the Spirit of God beareth witness to our spirit that we are the children of God; and if children, then heirs, heirs of God, and joint-heirs with Christ (Rom. viii. 17). Not perishable, not lost children are we, but immortal children of the eternal Father, heirs of God, who live on after death, joint-heirs with the eternal Son, our heavenly Brother, who as the God-man has received us into imperishable communion with Himself, and made us partakers of His victory over sin and hell. Thus through the earnest of the Divine Spirit and His testimony to the human spirit, man's life after death is as certain as his conscience. It was because of this comforting testimony and loving attraction of the

Spirit, that the apostle wished rather to be absent from the body and at home with the Lord; that to him to live was Christ, and therefore to die gain (2 Cor. v. 8; Phil. i. 21).

To be at home with the Lord (*ἐνδημῆσαι πρὸς τὸν κύριον*), herein consists the supreme desire of the believing Christian; while present with the body he is not yet at home with the exalted Son in the Father's home and bosom. To be there at home. Oh, happy goal of rest and peace, which beckons with its welcome promise to the pilgrim of earth at the end of his uneasy, much troubled, and thorny path! Thither would I flee to Thee, O my Beloved! to rest in Thy bosom, and there to find the unfading peace which this world can never give. It was a fine saying of Jung Stilling: *Blessed are the home-sick, for they shall go home,* they shall be at home with the Lord. The apostolic seer confirms it when he says: Blessed are the dead which die in the Lord; they rest with Him from their labour, from their works, which do not pretentiously precede, but unassumingly *follow* them, and receive in the peace and blessing of their Father's grace their promised reward (Rev. xiv. 13; comp. Isa. lvii. 2; Wisd. iii. 1 sqq.). How Sabbatic also after the labour of suffering is the promise of the Lord to him who suffers and dies with Him: To-day shalt thou be with me in Paradise! Nor less so to His people are His own parting words spoken on the cross: Father, into Thy hands I commend my spirit, which are also the last sigh of every redeemed soul (Ps. xxxi. 6).

Thus the testimony of God's word assures us that the life of souls akin to God and beloved by Him, who have departed in faith and reconciliation from this afflicted and burdensome body, will be a peaceful and happy state, a being at home and at rest in God. And this has been the universal belief of the Christian Church throughout all ages. It is just because this state in its retrospection and introspection is pre-eminently one of restful and contemplative separation from the world and concealment in God, one in which the departed lead in the

heavenly mansions (Luke xvi. 9; John xiv. 2), a happy, quiet life, that it does not come forward with power and energy into the world of corporeal phenomenon,[1] but awaits for its epiphany and perfection the day of the glorious appearing of our Lord Jesus Christ, to which the whole Church is looking forward in hope (Tit. ii. 13). The apostle, amidst the disquietude of this world and the infirmities of this decaying tabernacle, longed indeed for the quiet peace of being at home with the Lord. But his desire was not so much to be entirely unclothed of this his body by dying, as to have it glorified (1 Cor. xv. 51), and clothed upon with the immortal resurrection body without dying, by his living to see the speedy return of the Lord (2 Cor. v. 2–4). He was, however, content to leave this in God's hands (2 Cor. v. 8), knowing that the delay of the Lord's return would leave a time of grace and space for repentance to many who would enter His kingdom (2 Pet. iii. 9). As in the case of Christ Himself, an interval took place between death and the resurrection of the body. St. Paul too admits and acknowledges that in the case also of most who have fallen asleep in Christ, this interval will extend to far greater temporal dimensions (1 Thess. iv. 13 sqq.). Their souls, indeed, are meantime safe in heavenly garments and abodes, though not as yet clothed again in their specific and effectively apparent corporeity, but are awaiting it in peaceful anticipation and patient hope. This is in accordance with their contemplative and resting condition, in which they do God priestly service in the upper sanctuary, but do not as yet exercise kingly rule on earth (Rev. vi. 10). Hence this state is characterized as one which, however blessed and edifying, is still looking forward to its royal perfection at the resurrection. It is certain that a growth in the love and knowledge of God, augmenting till it becomes a sealing, takes place in it, but a manifest and ruling activity in the outer world, under the new heavens

[1] Comp. Martensen, *die Christliche Dogmatik*, 3rd edit., Kiel 1855, p. 276.

and upon the new earth in the brightness of the revelation of Christ's royal glory, is still lacking. The state of the pious departed is therefore twofold. It is one of happy peace in silent concealment, and yet one of desire for their manifestation and perfection in glorified corporeity. When then Christ the Lord, who makes all things new, shall appear in His Divine-human glory, the souls which are written in heaven (Heb. xii. 23) will come forth from their quiet abodes, and enter with delight into the new resurrection bodies, which God will make for them, and for each from the dead grain of corn of his own old, his individual body (1 Cor. xv. 35–38). That it is not intelligence, but the want of it, which misconceives and therefore rejects the doctrine of the resurrection of the dead, is powerfully shown by the apostle in his reply: Thou fool, that which thou sowest is not quickened except it die, and that which thou sowest, thou sowest not that body that shall be, but bare grain, etc. Now, to affirm that God, who is always making new and previously non-existent bodies, should be unable from the seed-corn of existent bodies to renew them again, is folly. Not in the power of the dead flesh, but in that of the holy quickening Spirit who conquers all death, do we believe in a thorough renovation of the entire old world, a resurrection of the flesh and eternal life.

The life of the godly after death teaches us by contrast to understand the future state of the ungodly. Departed from the shattered tabernacle, and banished from this world, they find in another no pleasant home, no place of rest, but are either driven restlessly about at some far distance, or are by Divine justice condemned to some prison (1 Pet. iii. 19), in which they have no rest and no kind of satisfaction, but suffer torment (Luke xix. 23 sq.). There is no lust of the eye, for outer darkness is about them (Matt. xxii. 13), from which, indeed, they can see and long for, but at an inaccessible distance, the regions of heavenly light (Luke xix. 26). The pride of the world and its society have departed, and the lusts of the

flesh have disappeared with death, which leaves only gnawing conscience in existence. Nothing is left to the unclothed spirit in the land of the dead but sad despairing nakedness, and an insatiable craving for refreshment (Luke xvi. 24), for real life, for corporeity to fill its shadowy emptiness in the kingdom of the dead, in cold, dark Sheol (Hades to be distinguished from Gehenna, the hell of fire). In the dark depths of Hades are heard indeed lamentations, groans and sighs, but not the voice of praise and thanksgiving, of love and joy (Isa. xxxviii. 18; Ps. vi. 6, cxv. 17 sq.). This is silenced by fear and hopeless desire, and stifled by terrified expectation of the future, or by defiant gnashing of teeth. In this state of spiritual death, the ungodly and unbelieving are already judged (Heb. ix. 27), but not yet definitively and completely, not yet in the last resort.

Hence the question arises, whether any deliverance from this hopeless condition is still possible. Scripture forbids any hope for those who in this life had Moses and the prophets, the law and the prophets, who both externally and internally clearly apprehended the voice of the Holy Spirit, but arrogantly or frivolously hardened themselves against it, and therefore incurred, by their contempt of grace, the guilt of the sin against the Holy Ghost;[1] who, if they constantly rejected pardon in this world, will still less find it in the next (Matt. xii. 31 sq.). Hence no one must inconsiderately presume to put off his conversion to the future. On the other hand, Scripture does indeed leave room for hope for those who, like sinners before the deluge and the heathen at the present day, had the law of God written in their heart and transgressed it, but not having Moses and the prophets, *i.e.* Divine revelation, have not yet heard the gospel, and are therefore guiltless of contemptuous unbelief of it (*non defectus sed contemtus damnat*), and of the sin against the Holy Spirit

[1] Comp. Oettingen, *disputatio de peccato in spiritum sanctum, qua cum eschatologia christiana contineatur ratione*, Dorpati 1856.

of grace and supplication. They may, even beyond the valley of death, come in the next world to the knowledge of the truth (1 Tim. ii. 4), and receive grace through the proclamation and repentant acceptance of the gospel. St. Peter gives us scriptural ground for this hope in the well-known passage concerning the descent of Christ into Hades, and His preaching the gospel to the dead (1 Pet. iii. 19 sq., and iv. 6). Not according to their disobedience to the law, which is expiated by His obedience unto death upon the cross, but according to their unbelief in the gospel, will Christ judge all men at the close of their whole history on the last day (Rom. xiv. 9 sqq.).

When then the times are fulfilled and the gospel and its blessings have penetrated the fulness of the Gentiles and of the now blinded Jews even unto the ends of the world (Rom. xi. 25 sqq.), and when on the one hand the number of His elect and called known only to God is accomplished, and on the other the antichristian opposition of Satan and the world has reached its climax, then will appear together with the last judgment the end of this old world and the beginning of the new, and both through Christ, who is at once the Redeemer of the world and the Judge of the unredeemed, the end of the old Adam, the beginning and life of the new.[1] The Christ, exalted from the depths of His sacrificial death to the right hand of the Majesty on high (Heb. i. 3), will then visibly return, in His Divine-human heaven and earth embracing glory, surrounded by His holy angels and the spirits of just men made perfect (Heb. xii. 32), to raise the dead and to judge the world, as He Himself promised and foretold (Matt. xxv. 31 sqq.). As truly as the time and hour of this mighty catastrophe, which is to conclude the last act of human history, is a close, a Divine secret, so truly has it had during the course of the ages its presages and tokens, or

[1] Comp. on the Second Coming of Christ, on the separation at the last judgment, and on the final conflagration of the old world, Rothe, *Theologische Ethik*, vol. ii. pp. 326–337.

its preliminary instances, presignifying and introducing that last all-comprehending decision, from which there is no appeal. These prophetic indications and predictions which are recorded and prefigured even by the Old Testament prophets, then more definitely by the New Testament evangelists (Matt. xxiv. and parallel passages) and apostles, and last of all especially in the Apocalypse, go through all history, which is an alternation of Divine judgments and gracious respites. Their fulfilment too draws nearer and nearer, till at last after long patience, the great and general day of judgment, with its definite decision of all things, its expulsion of all that is hostile from the kingdom of God, and its glorious accomplishment of all in the triumph of Christ and His righteousness, shall take place. Sacred prophecy, as the Divine direction of the world's history whether by advice or deed, is, as the passages of Scripture in question show, so copious and manifold, that, though always aiming at its final goal, it attains it only by a slow and gradual advance,[1] and therefore in much longer periods than men, with the short duration of their lifetime, may wish. One height after another is *successively* reached, till at last upon the final summit all is *simultaneously* disclosed and fulfilled to God's supreme honour in the appearance of the kingdom of His glory. Then with the rapidity of lightning will that day break upon the world on which the flames of Divine anger shall—as formerly the flood—destroy the old world and Hades and death and all effete and corrupt matter (2 Pet. iii. 6 sq.). While thus the new transfigured world is born amidst the burning pangs of

[1] It is consequently a continual truth, that the coming of the Lord draweth nigh. After various judgments and times of grace, the thousand years' reign, rightly understood and without any certain determination of its time, may be regarded in the course of prophecy and its fulfilment, as the broad and bright inaugural platform of the last days for the world and the Church, the state and the home. Comp. Auberlen's instructive work, *Der Prophet Daniel und die Offenbarung Johannis*, Basle 1854, especially p. 538 sqq. As to the length of the thousand years' reign, it reminds us of 2 Pet. iii. 8. Comp. Martensen, *christl. Dogmatik*, § 281.

the old, all living spirits and resurrection germs will be quickened to new and spiritual developments and formations. All the dead will then rise with new, more spiritual and immortal bodies; and the bodies of all the living will be changed together with the metamorphosis of the whole world (1 Cor. xv. 51–53). And thus will the whole body of mankind, the whole race of Adam and Eve, stand renovated on the great scene of judgment, of eternal separation and decision.

Then shall they see the Son of man coming in the clouds of heaven, with power and great glory (Matt. xxiv. 30). The appearance of this Rex tremendæ majestatis and the sight of Him is of itself a terrible judgment. All men—created in the image of God, but far fallen from it—must now be manifested before the judgment-seat of Christ, and shall behold with their eyes as their judge the glorified God-man, the perfect image of God, God of God, Light of Light, which shines through His exalted human nature, while He looks through them with His. To look at this sun-bright mirror of God and see themselves in all their nakedness therein, and thence to be looked at to the inmost heart, what a humiliation, what a condemnation for the race of sinners! They must see Jesus in His Divine Majesty, Jesus whom they pierced, when He bore the form of a servant (Rev. i. 7). They must bow before Him as their Judge, whom they judged, and must acknowledge as King of heaven and earth Him whom here they despised, whose voice they disregarded, whose sacrifice they despised, whose grace they self-righteously rejected. All will be awe-stricken before the pure and holy splendour of His appearing, and each must feel with fear and trembling, that he is unable to stand by his own merits and courage before the presence of this Judge, and that all his righteousnesses are but filthy rags. The penetrating and discriminating glance of the Judge will immediately lead to the separation of the

multitudes assembled before His judgment-seat, He will separate them one from another as a shepherd divideth the sheep from the goats (Matt. xx. 32 sq.). Jesus is the Shepherd of the people, who knows His own sheep, and they know Him and hear His voice and gather to the place to which He assigns them at His right hand, while He directs the headstrong goats to the left. Sheep then and goats,—such is the eternally decisive distinction, which He makes among men. And what does this distinction signify? That nothing but His own image avails before Him. The sheep are they who bear the image of the Lamb of God, the merciful, meek and lowly bearer of the sin of the world (Matt. xi. 29). Mercy from Christ has come not only upon them, but into them, making their hearts also merciful, meek and lowly, and producing from them the gentle fruits of these Christ-like virtues in words and deeds of love. Jesus will have His own known by the fruits of their love (Matt. vii. 20), which are the fruits of His grace, and declares them His for the same reason in the great day of separation.

It is upon works of compassionate love, of lowly ministration, that the King of Heaven, the Shepherd of all nations lays stress, it is this that He makes the test in the judgment (Matt. xxv. 35 sqq.). This is entirely in accordance with 1 John iii. 14. We know that we have passed from death to life, because we love the brethren; he that loveth not his brother abideth in death. Again by love to the brethren is it perceived whether any one has love to God (1 John iii. 17, iv. 12, 20). Now it is upon love to God and our neighbour that all the law and the prophets hang (Matt. xxii. 40). What then? Are we to infer, that man is just before God, and can stand in the judgment by his own works or by the works of the law? Surely not. We must neither make void the law by the gospel, nor the gospel by the law (Rom. iii. 31). The double commandment to love God and to love our neighbour is combined into one, as Augustine remarks,

in the love of Christ; for He is both the Lord our God and, as the Son of man, our brother and neighbour. Who is in the strictest sense my neighbour? Not he to whom I show mercy, but he who shows it to me (Luke x. 29, 36, 37), the Good Samaritan, the all-merciful God-man, Jesus, who has compassion upon man lying in his blood, after the priest and Levite of the law have passed by on the other side. All those works of mercy to our poor neighbours, which He will on the day of judgment own as done to Himself, He has first done (Luke iv. 18, vii. 21 sq.), and continues to do to us. For He feeds those that hunger for the bread of life, gives drink to those who thirst for the water of life, takes in the strangers to His Father's house, clothes the naked with the robe of His righteousness, heals the sick at heart, and ransoms and visits the prisoners. The works of compassionate love, which He owns in His sheep at the judgment, are not such self-wrought deeds as they have performed by their own power and merit, and for which the heavenly reward is now their due, but fruits of that mercy which He first abundantly bestowed on *them*. Hence He refers them chiefly to Himself, as to Him who is the very nearest of all our brethren and neighbours. For He does not say: Ye fed the hungry, but: I was hungry and ye fed me; I was thirsty, etc. Hereby he also testifies that all these good deeds have a spiritual reference, that they concern not merely the external need of relief, but the internal need of salvation, and therefore profit the Church of Christ, which is His body. The grace and benefits first received from Him quite put any notion of merit out of question, and only leave room for that of the duty and result of gratitude and love. Again, in the fact that the Lord regards them as done to Himself we have a gracious and generous, nay, even a thankful recognition of small loving services towards poorer brethren. It is heart-affecting, it is as deeply and tenderly condescending as it is noble and high-minded in the majestic monarch who provides for all, to put

Himself in the place of the lowest and to say to His subjects: I was hungry and ye fed me; I was thirsty and ye gave me drink; a stranger and ye took me in; I was naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me. And when, in extreme astonishment at this gracious testimony on the part of their Judge, they inquire concerning the *when* and the *how*, the King will answer: Verily I say unto you, what ye did to one of the least of these my *brèthren*, ye did unto *me* (Matt. xxv. 40). Behold then our suffering neighbours with their temporal and spiritual wants all united in the one Christ, who suffered for all, who shows supreme mercy on all; and again the one Christ, who suffered for all, extended in all our suffering neighbours and brethren, for whom He requires mercy and love. There is no higher, purer and concretely stronger motive to Divine philanthropy than this. All humanity which does not rest upon the Divinity of Christ is vain, and all extra-Christian morality is but feeble and unfruitful. Blessed be God the Father of our Lord Jesus Christ, the Father of mercy (2 Cor. i. 3). Yes, He is the Father of mercy, and the Son whom He has given is mercy itself; He is the compassionate High Priest and the gentle pitying Lamb, who bore our sicknesses and took upon Him our sorrows; He is the merciful King, whose kingdom is founded on the love with which we are loved, and with which we love in return (1 John iv. 7–21), and manifested in the Divine mercy, which He generously gives, which we humbly receive and have meekly to bestow upon our neighbour, which moreover we must again and again appropriate by faith, that we may be able to exercise it in love for love. All Christianity, all love of God and man, the gospel and the law are included and united in the *love of Christ*, the love with which He loves us, with which we love Him. Christ is all and in all (Gal. iii. 11), and this applies also to the last judgment.

Hence the *sheep*, who on the day of judgment stand on

the right hand of the King and Shepherd of the nations, are the true Christians, the children of mercy, who are born, or rather born again of it (1 Pet. i. 3), who live self-denyingly in it, and follow in faith and love their good Shepherd through the kingdom of grace and of the cross to the kingdom of glory and triumph. For then shall the King say to those on His right hand: Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world (Matt. xxv. 34). They did not found, they did not prepare, they did not even gain this kingdom; they inherit it as fellow-heirs with Christ and as in Him, in common with their already departed brethren who now join them, the blessed children of the eternal Father. The love of the Father from the beginning prepared this kingdom for all whom He created in His image, but closed it against them when they degenerated into selfishness, until the Son re-opened it by His sufferings to His lost children. He graciously brings back out of the perishing world, at the end of the days, those who followed Him upon the narrow way, into the kingdom of glory, prepared from the beginning and now triumphantly perfected. Thus the end of history is reunited to its commencement, and a new and better beginning made.

We now turn to the goats, whom the last judgment of separation places at the left hand. Though of the same nature as the sheep, they are still their opposite in disposition, an opposite obstinately persevered in to the end, and therefore, as contrasted with the children of God, children of the devil (John viii. 44). They were and still are in opposition to the Lamb of God,[1] to whom in His exaltation they are not willingly but unwillingly subject. Their natural pride would not humble itself before His humiliation, at which they took offence, before His cross, at which they stumbled. Their

[1] The many-horned beast in the Revelation (xvii. 14), the world-power hostile to God, together with hostile worldly wisdom point to this.

stiff-necked wilfulness, their self-love and self-righteousness would not bow before the lowliness and gentleness of Christ, their carnal selfishness would not penitently deny itself, but lustfully asserted itself against the Holy Spirit, and hence they resisted both the punishment and the pardon of their sins. Therefore they remained insensible to the gentle converting influence of the mercy of God in Christ, and so hardened their hearts in unbelief against the gracious operations of the Holy Spirit through the gospel, as to persevere impenitently and mercilessly in sin against Him. Thus remaining devoid of the fruits of the Spirit, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance (Gal. v. 22 sq.), which adorn the sheep of Christ, they brought forth luxuriantly the works of the flesh, of which enmity, envy, wrath, strife, discord, faction, hatred, accompany them in another life, and of which the apostle says: They who do such things shall not inherit the kingdom of God (ver. 21). This sentence is now definitively passed on the day of judgment upon unreconciled, unconverted, obdurate sinners, the goats of this world (Isa. xiv. 9), who prided themselves upon the obstinacy of their opposition. It is justified by the hardness of heart which they have manifested, by their want of compassion towards the afflicted, and especially towards the poor members of Christ, towards His despised and persecuted sheep, and thereby towards Himself and His Church (Matt. xxv. 42 sq.). They did not accept Him who would have redeemed them from the curse of the law, being made a curse for them (Gal. ii. 13); they rejected, in rejecting Him, the blessing of Divine grace and mercy, and therefore remain under the curse of their ever accumulating transgressions of God's law. Hence on this terrible day of wrath (dies iræ, dies illa, Rom. ii. 5), they have to hear that dreadful sentence of condemnation: *Depart, ye cursed, into eternal fire prepared for the devil and his angels;* and they shall go away into eternal punishment, but the righteous into life eternal (Matt. xxv. 41, 46).

Even the execrable levity of our days and of the world can approve of eternal happiness in its own sense of the word, but is much horrified at its correlative opposite eternal punishment, as too severe and terrible. Hence in the times of a crude illuminism it already decreed with puerile arrogance that "Hell was no more," and that the devil and his angels belonged to fairyland, where none cares for him, and he is made a mere subject of poetry, made poetical game of, which he mischievously retorts. That truths concerning hell and the devil are revolting to the natural and unsanctified man is a criterion of their sacred and scriptural truth. All objections and pretences against them rest upon the weakness and laxity of that spirit of presumption, which *insists* upon their being untrue because unpleasant. Such a spirit delights in first producing from its own imagination childish and fabulous representations and caricatures fit only to frighten children, and then in being able pedantically to criticize or deny these superstitious fancies. Sin is next extenuated into mere weakness of will, or declared in materialistic fashion to be the result of sensuous matter, and touching effusions are indulged in concerning the good Father who dwells above the starry vault, and will not surely punish with everlasting severity the weaknesses, the shady side of His imperfect or ill-behaved children, but make them all happy as soon as possible. These notions, as false as they are lax, have terribly contributed to the licence and demoralization of the present generation, which as their result extends to itself the most comfortable remission of all its sins, together with their temporal and eternal penalties, and no longer fears any Divine judgment, any wrath of God, any hell. Which therefore too no longer zealously strives after heaven, being of opinion that it will sooner or later fall to their share, or that it already exists on earth and consists in the transitory pleasures of this world. Neither is there any longer a wholesome fear of, and powerful resistance to sin, because the fact that it is from a strong spirit, viz. the devil, and leads, unless

taken away by the Lamb of God, to hell, is ignored. It is no longer perceived how deeply sin is rooted in the soul, which idolatrously departs from God and His love, and loves itself more than God, and would be as God its own master (Gen. iii. 5), and which therefore transgresses the commandment of God, and resists in its selfishness the law of His love. It is then also forgotten how the love of God encounters with severity indeed, but still with exceeding grace and deepest self-abnegation, this rebellion of selfishness; how the Father delivers up His Son to death and Hades for the expiation of all sin, how the Son again and again with gentle long-suffering beseeches sinners, by His messengers: Be ye reconciled to God. And finally, there is an utter misconception of the fact, that it is not so much their vain opposition to God's sovereignty as their obstinate and proud rejection of His grace, which at last, when the time of grace is past, draws down upon the goats, *i.e.* upon the presumptuous, stiff-necked despisers of God, who are ashamed to become the sheep of Christ, the judgment of eternal rejection according to the holy word and sacred justice of God. Thus the heights of human sin and rebellion and the depths of Divine grace and pity, and the real and overpowering earnestness of the Divine holiness and righteousness, are all misconceived by that sentimental levity which denies this rejection, and since it no longer believes in, no longer fears either hell or judgment, but sinks deeper and deeper in worldly pleasures or sorrows, and sows more and more profusely to the flesh, to reap thereof temporal and eternal ruin.

The unjust, that is the unjustified, shall go into *eternal* punishment, but the righteous or justified into *life eternal.* Eternal life is life in the *eternal love* of God, which from the beginning prepared for angels and men its holy happy kingdom, which created them in the image and for the love of God and for love of each other, and has anew constrained them to holy love in Christ the Redeemer (Rom. vi. 23). The love of God is the vital warmth of His creation, it is the

sacrificial fire of His sanctuary, which, kindled from heaven, reascends thither. Man was to be the priestly guardian of this sacred primal flame, but he did not sustain it, but let it spread sidewards and downwards till a consuming fire was thus kindled. *Eternal punishment or eternal fire*, prepared for the devil and his angels, is the contrary of eternal life and love, it is life in the fire of God's eternal wrath. This fire, unquenchable from the day of judgment onwards, was not, like the kingdom of the blessed of the Father, prepared from the beginning. It was kindled when the children began to be disobedient, when one high in rank among them grew proud and selfish, and did not abide in the truth and fidelity of love (John viii. 44), but apostatized and seduced many others to fellowship with his falsehood, unfaithfulness and rebellion. Divine love is angry with the loveless, the holy God with the ungodly, sacred sovereignty with criminal revolt. The love of God, though angry with its opposite, shows both its height towards friends and its depth towards foes. Hence Divine majesty sank itself in the human form of a servant, expiated all the guilt and hostility of sinners by the sacrifice aglow with love, and by the blood of the merciful God-man, who applied to *Himself* all the wrath, and to *us* all the grace of Divine love. This is the perfect Redeemer and this His great ransom, whereby the prison of the law is opened that its debtors may be set at liberty. Well for those who in penitence and faith accept it. They are saved, they are justified, they are renewed by the Holy Spirit, they are under the good Shepherd's care, and they go at the judgment to His right hand and thence to life eternal (John v. 24). But woe to those who despise the God of grace and patience, reject the merciful Saviour and Holy Comforter, count the blood of the covenant wherewith they are sanctified an unholy thing, and do despite to the spirit of grace. Woe unto those who wilfully sin against the Holy Ghost, after they have received the knowledge of the truth; there remaineth to them no other sacrifice for sin, but a fearful

looking for of judgment and fiery indignation which shall devour the adversaries (Heb. x. 26–29; Deut. xxxiii. 22). These are the goats, the refractory, who have become unsusceptible of renewing grace, who therefore now receive that sentence of rejection: Depart, ye cursed, into everlasting fire prepared for the devil and his angels. And they will go into eternal punishment. They will go into the miserable punishment of that hell, now for ever separated by the powers of the old world's transformation, from the new heaven and the new earth, where there is no peace, no love, where the pride, strife and envy of selfishness alone prevail; they will go to a restless, passionate hell, to Gehenna, where their worm dieth not, and the fire is not quenched (Mark ix. 43 sqq.). This, in opposition to eternal life in communion with God, is eternal death in separation from Him; this is the condemnation of hell in which, after physical dissolution, spiritual becomes eternal death. The less the effeminate moralism of the times desires to hear of the horrors of eternity, the more decidedly must it be spoken of in scriptural language, and the more needful is it to testify again and again to this reckless generation, that there is a hell, a fiery hell.[1]

The contrast of the sheep and the goats, of the saved and lost in the last judgment, does not turn upon any original Divine decree, but upon the fact that God, when He made spiritual creatures in His own self-conscious image, laid upon them neither internal nor external constraint to continue in that innate likeness to God. On the contrary, He left it to *their own choice,* by loyal obedience to His will, to continue truly like Him, or by the disloyal maintenance of their own will to seek to be as God, and in pursuit of the false likeness to lose the true. God did this because His goodness can only find delight in the free homage and devotion of such a creature, for which reason also He neither

[1] Comp. Rothe's above-cited work, § 605, especially note 2. Among older theologians, Gerhard's *Locc. Theoll. tom.* ix. *de inferno seu morte æterna* may especially be consulted.

combines an irresistible necessity with the gracious influences of His Spirit, nor suffers such in the temptations of the evil spirit, but leaves free the decision for the right or the left hand in the hour of trial. Now, if men were at last to stand either all on the right hand or all on the left, were all to be saved or all lost, such a fact could not but be referred to a general, a finally equal predestination, definitively abolishing the will of created personalities. A separation and decision, for or against, in the judgment, would then be out of question. The history of the world would then be a history only displayed by God to man, a drama, played out to its end by God either with Himself or with subjects, which He would only have subjectivized not objectivized. Such subjects led only by the will of God *suffer* it, but neither do nor leave it undone by either willingly choosing, or refusing to obey it (Matt. xxiii. 37), and selfishly following their own will. Scripture testifies from the guilt of the fall and its consequences down to the free unmerited grace of redemption, which makes all free, who do not resist it, and from the offence of resisting and rejecting this grace, down to the righteous sentence of the last judgment, against such pantheizing predestination, which deprives human personality of its significance, the notion of human guilt of its real seriousness, and consequently Divine grace and righteousness of their true fulness. The doctrine of our Church, according to which man is, indeed, justified and saved without his own works and merits, but not lost and condemned without the fault of his own will and the sin against the Holy Ghost, proves his moral responsibility for his own righteousness, without any self-righteousness. It also announces that contrast, pervading as its main theme this world's whole history, of the godly and ungodly, the good and the evil, now so entwined with each other, but who, after long conflict, shall at last be separated before the judgment, as sheep and goats, Christians and antichristians, and the former graciously exalted to the triumphant kingdom of God,

the latter dismissed, according to the righteous sentence which they have by their rejection of grace provoked, to the vanquished kingdom of Satan.

That this contrast, rendered definitive by the final judgment, should at some subsequent period be abolished by a general amnesty or apokatastasis for those who have frustrated, by their persistent wilfulness, the redemption effected once for all, is testified against in a twofold manner. First by that judicial obduracy, often perceptible even in this world, of a proud, hard selfishness, which will have nothing to do with converting grace, nay, with heaven itself, which can only be entered by self-denial and conversion, by the humility and gentleness of Christ's sheep; and secondly, by the final character of the last judgment, for it is that consummated revelation of Christ, which cannot be repeated, in which, after the conquest of all His enemies, He is to complete and terminate both His priesthood and His reign over the kingdom of grace (1 Cor. xv. 24), by admitting, on the one hand, the subjects of grace into the happy and peaceful kingdom of glory, and on the other, as supreme Judge, by irrevocably executing upon the refractory that final sentence so long restrained by His forbearance. Thus is the Holy God glorified in both aspects, in and for those who submit to His grace, on and against those who reject it. As Divine Love, He is, and for ever continues adorable to the holy, who love Him, and terrible to the unholy, who hate Him. At the very beginning of the creation God manifested Himself in the opposite to Himself, and caused the light of His glory to shine in the darkness (Gen. i. 2 sq.); nor does He cease at the end of this world to glorify Himself on the opposite to Himself, on the darkness of hell, by causing the bright beams of His light, which are so hateful to its impure inhabitants, to shine into it (comp. John iii. 19–21). According to this Scripture, a similar fact is observable even in this life, and this is but one of the many analogies existing between the future hell and the

depths and heights of the devil in this world. If then the children of hell (Matt. xxiii. 15) have continued in hard opposition to the love of God, proudly rejected His mercy and are themselves without mercy, it is indeed but natural that they should, especially after the last judgment,[1] despise with that contemptuous pride, which is the property of the devil and his angels, all demonstrations of compassion on the part of other creatures, and care nothing for them. Hence the objection, that the happiness of both God and the children of God is disturbed or obscured by pity for the righteous punishment of the condemned, is an unfounded one. Certainly the blessed will be no more affected by it than belongs to the holiness of their state, in which, though sin will indeed be forgiven, the remembrance of evil will not be extinguished, and in which at all events perfect satisfaction with the holy dealings of God will prevail.

Christ the Lord must reign till He has put all enemies under His feet (1 Cor. xv. 25). He rules as the exalted Mediator and Prophet in the kingdom of grace, which, by reason of the still prevailing mixture of the good and the evil, is also the militant Church. He will govern it as High Priest, by dispensing blessings as King, by inflicting judgment, until His complete victory and triumph over all His enemies, whom He will either reconcile, or if irreconcilable condemn. Hence, at His glorious appearing for the final judgment, they will either humbly fall at His feet reconciled and conquered by the power of His love, or rush from Him into the abyss, disconcerted by the radiance of His holiness. His Divine and human love, with which in deepest mercy He suffered for and from men, will then triumph over all, in righteousness over His enemies, who flee before Him, in bliss with His friends, who come to Him as the blessed of His Father. As His elect, they largely share in His triumph,

[1] What is said of the rich man (Luke xvi. 24 sqq.) refers to the state immediately after death, but not after the last judgment. Comp. Olshausen's commentary on this passage.

beholding Him in His glory as their Lord and King, whose light glorifies themselves also, and entering with Him, the Captain of their Salvation, into life everlasting. With Him too they will make their entrance into the city of God, the city prepared for them, the heavenly Jerusalem, which cometh down from the new heaven to the new earth, adorned as a bride, and lighted by the glory of God and of the Lamb (Rev. xxi.). And they will come to the innumerable company of many thousands of happy angels, and to the general assembly and Church of the first-born, whose names are written in heaven, and to the righteous who have preceded them, among whom they will certainly rejoice to meet with those whom they loved and lost. All will then be one in heart, and live and reign together in holy unity, in the one love of God, and worship Him in the new sanctuary of His holy city, through whose midst runs the pure river of the water of life (Rev. xxii. 1–5), while unconverted sinners, idolatrous, impure and lying spirits shall be cast out (Rev. xxii. 15). The history of the old world, torn by hostile opposition to God and men, which the God-man ruled as Redeemer and Judge till the final judgment, will be finished, and the last enemy conquered. Hence Christ will now lay down His mediatorial government, then brought to its goal, before the reconciled Father, and now that His peace is victorious, will, as Son of man, become, with all the authorities and powers of His militant Church, subject to Him, that in the Church triumphant of the new world of peace *God may be all in all* (1 Cor. xv. 28), as the fully manifest and all-glorious God, blessing and sanctifying all with that love of the Father and of the Son and of the Holy Spirit, which will then, without opposition, pervade, fill and unite all. Thus is proved the full and perfect truth of that root of sacred theology: *God is love, and he that dwelleth in love dwelleth in God, and God in him* (1 John iv. 16).

Starting from this great and fruitful saying of God's revelation, we have developed as evangelical moral theology that

doctrine of Divine Love, which embraces all things pertaining to life and godliness, and now finally seal it with the same saying. In taking leave of my readers, I once more sum up all the work of Love effected by our God and Saviour, in and for us, in the prayer of the well-known hymn:—

"O Love, who formedst me to wear
The image of Thy Godhead here;
Who soughtest me with tender care
Thro' all my wanderings mild and drear.
O Love, I give myself to Thee,
Thine ever, only Thine to be.

"O Love, who ere life's earliest dawn
On me Thy choice hast gently laid;
O Love, who here as man wast born,
And wholly like to us wast made;
O Love, I give myself to Thee,
Thine ever, only Thine to be.

"O Love, who once in time wast slain,
Pierced through and through with bitter woe;
O Love, who wrestling thus didst gain,
That we eternal joy might know;
O Love, I give myself to Thee,
Thine ever, only Thine to be.

"O Love, who lovest me for aye,
Who for my soul dost ever plead;
O Love, who didst that ransom pay,
Whose power sufficeth in my stead.
O Love, I give myself to Thee,
Thine ever, only Thine to be.

"O Love, who once shalt bid me rise
From out this dying life of ours;
O Love, who once o'er yonder skies
Shalt set me in the fadeless bowers.
O Love, I give myself to Thee,
Thine ever, only Thine to be."

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